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MISCELLANEOUS.

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Political Essay.

MEN OF THE WORLD—REPUTATION—AUTHORITY.

The study of man is abundantly more necessary than the study of books. We believe no further than we see. That conduct sometimes seems ridiculous, the secret reasons of which may be wise and solid.—*RECHFOUAULT.*

He is a poor local creature who judges of men and things, merely from the prejudices of his nation and time.—*LAVATER.*

There is a great difference between knowing the world, and being a man of the world. The best may know the world from experience; the greatest must have intellect enough to discover its spirit from a slight intercourse; but, in the mere man of the world, there is wanting all that constitutes real greatness of character. Yet he puts on airs as if he only had a just title to consequence. He fancies he sees through every body, while, in truth, every body sees through him. Not having been held up to ridicule, he deludes himself into the belief that he never appears ridiculous. We do not speak here of my Lord this or that, who withholds the mode of address which common decency requires, the one day, and, on the next, when he desires a loan of money, or expects some other favour, is not only courteous, but kind and familiar. Instances of fawning and littleness on one occasion—of pomposity or insolence on another—are too palpable to require particular notice. Men of the world, in spirit at least, are all mean where they must—proud where they can. They would all treat the undesigned and kind-hearted who have helped them on in their course, as stools to be kicked out of the way as soon as a sure footing is obtained above them. They all affect to despise that worthy portion of society which appears stationary, while it is advancing in every thing good and useful. The individuals in that valuable mass are so many steps to be contemned as soon as they cease to be necessary. But to dwell upon the full or partial recognitions according to time and place—the compliments, which are truly disguised insults—the ingratitude, inconsistencies, absurdities, jealousies, disappointments, quarrels, and unhappiness—of the more vulgar sort of men of the world; or to contrast their variable and harassing life, with the comparatively steady and satisfying life of men of sense and principle, who can always be relied on both with respect to themselves and others, would, we are much afraid, be considered as utterly common-place. And what could be more unfortunate either for writer or reader? Nothing, at least, is more dreaded by men of the world, who are yet the most common-place animals in existence. They can neither move, speak, nor think, but after some authorised, and therefore, beaten manner. With them, all is conventional—all is quadrated to what they understand has been settled by the leading men of the day. They have a fashion for every thing. In criticism, morals, religion, there are a set of opinions not to be departed from—a phraseology to be observed by every one who would be in good odour with the active, bustling, and apparently predominant part of society.—We have said *apparently*, because there can be no doubt that those who by patient study, discover truth, who thro' inflexible principle, avow and maintain it, and who does gradually operate a change of conduct and opinion, possess and exert much more real power than the men who, by countenance and example, only give additional currency and effect to what they believe is already uppermost. It is this spirit of imitation—

this disposition to adulterate all that is found elevated—this anxiety to be tolerated, countenanced, and brought forward by persons of influence, that positively retards the progress of society, as it frequently bestows reputation where it is little deserved, and withholds it where it is truly due. Mere talents, when judiciously managed, secure to their possessor, while he lives, a consideration not easily distinguishable from fame. The recipe is not very complicated. The candidate should keep in the current of opinion; he should connect himself with some respectable school, in which he is able, without exciting the jealousy of those who are at the head of it, to advance something beyond a mere acknowledgment of its doctrines; and he should, above all things, be *au fait* in the use of its terms, and of talking lightly of all who are earnestly sincere about any thing. Persons who commit themselves fully in any cause, or who scruple on principle about taking a step which they have not yet seen to be advisable, are to be scorned as green horns, or impracticable. And he is a member of the *corps* when he can look upon justice by itself, or for itself, as a quality altogether out of fashion. To be able to treat every thing serious with an elegantly light scorn—but with a disguised bitterness of spirit—is the very acme of perfection. Yet such men of the world would be quite shocked at the idea of any retaliating exposure of their own errors. Busy, jealous, active, prompt, revengeful, able, and fond of power, they get an ascendancy, and keep it, partly from the indolence, and partly through the tolerance of others. The better part of society dislike contention, and they have so many duties to perform, that little time is left them for controversy. They seem to be entangled with, or lost in small matters; but they are matters of moral obligation, which is more attended to than the strivings of ambition, or the calls of fame. They have intellect enough, however, to penetrate the motives of those who sneer at them, and their forbearance arises much oftener from pity, than want of power to do justice to themselves, or make reprisals in the quarters of their enemies. In the proper sense of the term, however, a good man, though he may be indignant, can hardly be an enemy to any one. Having formed a pretty correct estimate of his own character, he has not, like the man of the world, a wrong measure for every thing. He looks on society as if it were divided into so many vortices, each having a centre of attraction, around which all those individuals move, who have come within the reach of its influence; and he thus makes great allowances for the exclusive views and limited range of action of different individuals. If provoked at all, it is when he finds persons who are really deficient in the moral and better part of their nature—who have never tasted the pleasure of genuine benevolence—who have no conception of true magnanimity, and who are only a higher sort of HAGGARTS—erecting themselves into a standard for the rest of their species. This is, indeed, to be arrogant; and it is lamentable to think, that the fruits of this arrogance are often obtruded on the world as the valuable deductions of wisdom. There is nothing, however, about which men should be so chary as in the admission of authority. It is no sufficient reason for doing so, that the individual in question shall have acquired much reputation while he lived, and left a high name behind him. Eminence is generally attained only in one department; and the more exclusively any one branch of human knowledge is cultivated, the less likely is the party who does so, to form opinions in any other that can merit attention. Men of talents, besides, are often designing. They do not always avow their real sentiments; and it is quite common with them to

encourage errors, both of policy and opinion, for purposes, of selfaggrandizement. Truly great men have found it necessary to yield to the prevailing prejudices of their day; and few, even among the greatest, have been able to emancipate their own minds from the influence of prejudice. The human intellect is like the soil of a great kingdom. One province is cultivated in one age; another province in that which follows; while in each period there is much waste soil lying untouched. The field of human knowledge is almost unbounded, and it is redeemed from its waste state gradually, and generally by small portions at a time. It is only partially cultivated at this day; it was less cultivated in the days of our fathers; and as each age has had its own deficiencies, so each individual has had his. LEIBNITZ had a wide grasp of science; yet NEWTON outstripped him; and NEWTON himself left much to be done. Many of the alchemists were men of genius; but modern chemistry has given us entirely new views of the operations of nature. Political Economy, the most important study of the present day, has very recently obtained the rank of science. Even in law and politics, new lights have broken in upon the present generation. In regard to commerce, the wisdom of our ancestors has been ascertained to be folly: in criminal jurisprudence, more than one of their maxims is suspected, if not proved, to be unsound; and many things which they reckoned safeguards on points of the greatest moment, have been found to vanish before the devices of their children. It is absurd, therefore, to take the recorded opinions, even of the greatest of men, as unquestionable authority. We are for bearing the dead, as well as the living, but previously to bowing down before them, we should make ourselves acquainted with the history of their times, and their several biographies. We should know the prevailing prejudices of the age,—the degree in which the particular branch of the knowledge was then and has since been cultivated,—and the connections and peculiarities both of temper and intellect of the individual. More than nine-tenths of the opinions held by the most vigorous thinkers are taken upon trust; and what is thus adopted implicitly, as well as what is or is not assailed after it is disbelieved or doubted, varies from age to age, and depends on a great variety of conditions and circumstances; and it is to these we should look, as much as to the name or fame of the authority.

We do not, however, inculcate any thing like irreverence towards the illustrious dead, or disrespect to the great living. Neither do we undervalue knowledge of the world, or talents for business. The object of our present remarks was to shew, that men of the world have an imperfect knowledge of the world—that their pursuits are often more ignoble and less useful than those of other grades and classes whom they contemn,—that what is called authority requires to be sifted and tested by the lights of modern science,—that the slaves of prevailing modes, either in the gay, the literary, or scientific world, frequently enjoy a consideration which they are not entitled to—and that the greatest benefactors of their kind, and those who give the greatest impetus to their age, are not always most liked and esteemed during their lives; since what they do for posterity is often felt as a reproach by their contemporaries. We are aware, too, that a great stimulus has been given to thought by individuals whose value is not fully known during their lives, and little attended to after they are dead. These men must content themselves with their own consciousness of power, and of doing good. But it was our intention rather to throw out hints for the consideration of others, than to exhaust any topic; and we cannot pursue that which we have just touched for the present. We would not desire any really great men to waste their time upon trifles, nor with trifling characters; but, wishing all classes to approach nearer each other in tolerance of spirit, we would press hard upon none but the arrogating and intolerant. There are men who, standing high in their own circles, can mingle, as duty and occasion requires, with the highest or lowest classes, without being unduly elevated by the one, or degraded by the other;—who can belong to a profession without being carried away by an *esprit de corps*; and who can either take their stations as lookers-on, or move along for a time in all the vortices of society, without being car-

ried away entirely by the influence of any. And although the opportunities of all are by no means equal, these are the men to whom all should look as models.

France and the Sublime Porte.—The most striking article brought by yesterday's (Dec. 16) mail from France is a correspondence between the Charge d'Affairs of France and the Sublime Porte, copied from the *SPECTATOR ORIENTAL*, on the conduct held by the latter towards its Christian subjects, and on the consequences to which, if not corrected, that conduct would probably lead. There are two notes, and they both are worthy of perusal, tho' the period of their presentation has some time passed by. The French Minister, Vicomte de VIELLA, (Aug. 16) states in substance that France, seeing the amicable relations between the Porto and Russia interrupted to the very verge of hostility, hastens to prevent that fatal result by representations to the Divan; that it is indispensable to the interests of Turkey to avoid a war of which the chances are so dangerous; that the immediate causes of the war, if it should take place, would be the religious persecutions which might be ascribed to the Ottoman Government; that it was impossible for the Sublime Porte not to feel that all the European Powers must resent, in the most lively manner, any outrages against the Greek worship, and that Russia in particular must employ her force to protect the professors of that faith in the free exercise of it, which she was justly entitled to do, even if not bound to it by specific treaties. M. de VIELLA then alludes to the excesses committed in the ports of the Levant, which he insists that it is not enough for the GRAND SEIGNOR to disavow by formal proclamations, but that his Highness ought to prove his sincerity by his actions, and really prevent or punish them—a proof of integrity for which the Ambassador declares that he waits with the most lively impatience. He next recommends a general amnesty, from and after a given day, as a pledge on which the rebels might securely reckon; and a better instrument of conciliation than force of arms—as an evidence, likewise, that its professions of moderation were not to evaporate in words. He finally declares, that he had been ordered by his Court to warn the Divan of the consequence of that disrespect to all Foreign Ministers, which would be manifested by any disrespect to Baron SROGOVORF; but he bears testimony to the "good and noble conduct of the Porto" in its actual treatment of that diplomatist.

It seems *a-propos* enough that this document should be copied by the French Journals, and put into circulation, so soon after the attack upon the supposed policy of the Cabinet in respect of these very transactions in the East of Europe. The apparent object of publishing such diplomatic papers just now, is to satisfy some at least of the new Opposition, that the Ministers have not been wanting in endeavours to give active support to the negotiations of the Cabinet of St. Petersburg. The note of M. de VIELLA is, in fact, a complete echo of some of the demands attributed to the Court of Russia upon the Sublime Porte; and condemns, in plain terms, first the inadequacy, and next the insincerity, of the measures which she has adopted. The answer of the Porte is direct negative of the truth of every charge of persecution; and an indirect, though quite as intelligible, refusal, to afford any of the pledges of future forbearance which have been required.

Senegal.—The French Government is actively engaged with a plan of forming agricultural establishments on the banks of the Senegal. Grants of and are given to every person who has the means of working them; premiums and assistance are to be granted to the first planters; in short, every encouragement will be given to induce settlers to go there.

Fire-arms.—A servant near Limerick wrote to his master in Dublin that he had secured the fire-arms, having sent all the *pokers* and *tongs* to the barracks.

British Museum.—A letter addressed *Al Sua Excellenza, Sromfredevi*, was lately sent from the Post-office to the British Museum to have, if possible, the address made out, and Mr. Vansittart, adds the newspapers, found out that it was meant for Sir Humphrey Davy. A Chancellor of the Exchequer is your man not only for cyphering but deciphering.

Thursday, May 23, 1822.

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South of Ireland.—As might be expected, the disorders of which the County of Limerick has been for some time the theatre, are rapidly extending through the whole South of Ireland. The presence of a large military force has not yet been able to check the progress of disturbance, and it is exceedingly doubtful whether all the troops we can afford to send to Ireland will be sufficient for that purpose. The truth is, that matters have at length come to a crisis in that unhappy country. The oppression and misgovernment to which the people have been long subjected—the violence that has been done to their rights, their feelings, and their prejudices, coupled with the fall of prices and the peculiar distresses of the times, have driven them to despair, and awokened a spirit of inhuman ferocity and diabolical revenge, which even the gibbet will not put down! A system of administration which has been productive of such deplorable results must be abandoned. The causes of outrage ought to be investigated, and as far as possible, remedied. Instead of dragooning the people into obedience, it should be our object to convince them that it is for their interest to yield a ready submission to the law, and to respect the rights of others. But it is worse than absurd to expect that such an effect can ever be produced so long as the present system of government is maintained. So long as *four-fifths* of the people are excluded from participating in all the privileges of the constitution, and degraded and enslaved to give a miserable elevation to the other *five-fifths*, Ireland must necessarily be the scene of the most implacable animosities; and so long as the exaction of oppressive tithes and heavy taxes paralyse the exertions of the peasantry, and prevent them from accumulating stock, and acquiring a taste for the comforts and enjoyments of civilized life, what can we expect but that they should be poor, profligate, and vindictive? The distress, the outrages, and the crimes of the people of Ireland, are all the fruit of her vicious institutions; and until they are thoroughly and completely reformed, we may confidently predict, that they will continue to increase both in number and virulence.

When his Majesty and his hundred cooks were at Dublin Castle, we were assured that such was the ardent desire of the *universal Irish nation* to erect a palace worthy of the great and accomplished Monarch who had drunk their healths in a glass of whisky punch, that a more than sufficient sum for that purpose would be instantly subscribed! It is probable the *Hibernians* may really think that they have made good their promise; but if so, they must have rather primitive notions of the manner in which Kings ought to be lodged; for, notwithstanding the Dublin Town-Council, and the harangues of Mr. O'CONNEL, the patronage of the subscriptions hitherto collected would hardly build a porter's Lodge for an English Nobleman! Such is the upshot of the Palace of Blarney.

Circular Note.—The Vienna Court Gazette has published a circular Note, which it says the Cabinet of Petersburg has addressed to the other Courts of Europe. The purport of this note is simply, that his Imperial Majesty Alexander considers himself to have an admirable opportunity, just now, of obtaining by war, whatever he may wish from the Sublime Porte, but that more anxious for the maintenance of peace, than desirous of securing any objects of individual interest, he is ready to forego all the advantages within his reach, provided his august Allies can propose any arrangements which may protect the *Christian Subjects of the Sultan* from the persecutions to which they have recently been exposed. It is added, that upon the receipt of this Note by the Court of Vienna, Prince Metternich set off immediately for Hanover, where measures were concerted between that Minister and the Marquis of Londonderry, which, it was supposed, would accomplish the object in view! It is difficult to believe that Lord Londonderry could have given his consent to any plan which must certainly prove futile, and which can have no other effect but to continue the plunder and butchery of the Greeks. Even if the Porte were so disposed, it is quite unable to restrain the ferocious and fanatical disposition of its mahometan subjects. They can never respect the rights of those over whose properties and persons the Prophet has given them a nearly absolute authority. There is but one way of protecting the

Greeks, and that is by assisting them to drive their savage and relentless persecutors out of Europe. Every other scheme for their relief will only plunge them deeper in the abyss of misery.

John Bull.—The sham editors of the *JOHN BULL* have been found guilty of publishing a gross and infamous libel on the character of the deceased Lady Charlotte Wrottesley, and sentenced to be imprisoned *nine months*, and two of them to pay a fine of *five hundred pounds* each, and the other of *one hundred pounds*. Our only regret is, that this well-merited punishment, instead of falling on the real author of the base libel in question, should have fallen on the miserable hirelings whose poverty and necessities have, most probably, induced them to become responsible for it. We have no doubt, however, but that the secret patrons and concealed writers of the disgusting attacks on the private character with which the *JOHN BULL* is incessantly crammed, will, ere long, be dragged before public. They may not, like their bungling and stupid imitators in this city, have subscribed a bond pledging themselves to support this infamous Journal, but in spite of every precaution they will be discovered. It is impossible that the partners in a scandalous association can place any confidence or reliance on each other. Those who are mean, dastardly, and profligate enough to skulk behind a man of straw, and to employ the needy and the desperate as instruments for the publication of their foul and slanderous attacks on the objects of their malice and hatred, must be utterly and completely destitute of every honourable feeling, and will not certainly scruple, should an occasion present itself, to betray their associates. A slanderous copartnery has within itself a sure principle of self-destruction. It may, for a while, vilify and traduce others; but it never fails in the end to turn its poisoned deadly weapons against itself.

Bencor.—On Thursday the action at the instance of Lord Archibald Hamilton against the printers and publishers of the lately deceased *BEACON*, for printing a false, calumnious, and abusive libel on his Lordship, came to be discussed before Lord Pitmilly, ordinary. The Lord Ordinary sustained the action, and remitted the case to the Jury Court.

Progress of Knowledge.—As one of the most remarkable indications of the progress of knowledge, we quote with satisfaction a passage from the leading Ministerial paper, the *COURIER*. The Editor, after expressing disapprobation of the *Pure-Royalists* of France, on the ground of their being opposed to the institutions and opinion of the people, proceeds as follows:—

"A great statesman makes the spirit of the age in which he lives, the instrument for accomplishing his purpose. He cannot work long or beneficially with any other materials, and his wisdom is shown in not attempting to do so. It would be as rational a scheme to try and roll back the ocean from its bed, as to suppose that the tide of the human mind can be made to retrograde. A much safer and more salutary labour, is, to prepare the various channels through which that tide may be directed, so that it may flow gently onwards, imparting beauty and diffusing fertility. The man who has at once in the sagacity to discern, and the power to perform, this task, is, indeed, a great benefactor of mankind. France must be thus treated. The past cannot be recalled, nor, if it could, with some exceptions, should we wish to see it recalled. She has paid a high price for the good she possesses; but he must be a bigot indeed, who would assert that she has paid it for nothing. The great duty of whoever is Minister, is, to look at France as she is; to study calmly and dispassionately the present elements of her composition; to give these elements their proper direction; and to close for ever the volume of the past. We can only hope that they who now have them in their hands, may prove that they understand this necessity."

Compare this excellent passage with the odious persecuting doctrines of the Ministerial press twenty-five years ago, and say whether mankind, under the blessings of an all-wise Providence, are not making great advances in political truth?

The Poet's Tomb.

How sweetly rests the Poet's head
Beneath the turf, his silent bed,
He need not envy all the great,
Nor all their monumental state;
His is asleep that cannot die,
The sleep of Immortality.

His lyre is mute, his hand is cold,
But oh! how bless'd his hallow'd mould!
Genius shall leave his lofty sphere
To look within, and drop a tear;
Fame shall entwine the laurel round,
And unseen lips shall kiss the ground.

J. S. H.

Sublime Porte.

NOTE PRESENTED TO THE SUBLIME PORTE BY THE VICOMTE DE VIELLA, DATED AUGUST 16.

(From the Oriental Spectator.)

Smyrna, Oct. 20.—The Charge d'Affaires of the Court of France at the Sublime Porte has the honour to make known the observations of that Court, which have just been transmitted to him. They are dictated by all the sentiments of that ancient friendship which unites the two Governments. The Court of France is eager to give proofs of that friendship to the Sublime Porte in the present critical circumstances which have awakened all its solicitude. France has seen the relations of good neighbourhood between the Porte and Russia altered to such a degree, as to give reason to apprehend a rupture, which she has endeavoured to prevent by the steps she has taken with respect to the Ottoman Government. These proceedings have had for their object its prosperity and repose; and the court of France flatters itself that these great advantages are attached to the maintenance of peace, and that the Sublime Porte may preserve it with dignity. The Court of France believes it to be indispensable, for the interest of the Sublime Porte, and of humanity in general, that the Ottoman Government should not engage in a war, the chances of which are dangerous, and the results in calculable.

In order to obtain this desirable object, the Court of France has charged the undersigned to point out the dangers it has perceived, and which the undersigned pointed out to the Sublime Porte in the representations he had the honour to make in the beginning of June. He made it his study to explain the approximating causes of war in the religious persecution which might be attributed to the Porte.

In giving a favourable reception to these observations, the Sublime Porte appeared sensible of their justice. It readily perceived that it was impossible for persecutions of the Greek religion not to be sensibly felt by all the European states; and that Russia in particular might justly consider herself authorized to employ all her power to protect in the free exercise of their worship, a people professing the same ritual as the Russians, even though that privilege had not been guaranteed to the Greeks by treaties with the Ottoman Government.

The undersigned will not here enumerate the serious excesses which are still committed in the different ports of the Levant against the Christian subjects of the Sublime Porte. The Government disavows those atrocities; but its dignity and its interest require that they should be punished and prevented, that it should thus prove by facts the real protection enjoyed by the Christian worship in the Ottoman empire. The undersigned waits with lively impatience the moment when he shall be able to announce that these excesses have been repressed, and that tranquillity is established in the ports of the Levant, and in other parts of the empire as well as the capital.

While the undersigned was fulfilling the instructions of his Court, he received the firman which the Porte has published for securing the protection of the Greek subjects who have remained faithful, and of those who had ceased to be faithful, but have returned to their duty. He sees with satisfaction this act of moderation and justice; but he ardently desires that it should be followed by a measure of general clemency, which by fixing a term to repentance, would tend to encourage it. The Sublime Porte would thus stifle the rebellion more powerfully than by force of arms. It would bring back the hearts of its subjects, and would serve her own cause and that of humanity, by stopping the effusion of blood, and by proving to all Europe, through a generous pardon, that its conduct is conformable to its language.

The Court of France has farther recommended to the undersigned, to call the most serious attention of the most Sublime Porte to its conduct towards the Minister of Russia, and to the consequences of the violations of the sacred rights of foreign ministers if the privileges of that minister be not respected. The undersigned has informed his government of the departure of the Baron de Stroganoff, and he congratulates himself on having to make known all the worthy and noble proceedings of the Sublime Porte on that occasion.

The undersigned has the honour to renew, &c.

REPLY OF THE SUBLIME PORTE TO THE VICOMTE DE VIELLA
FRENCH CHARGE D'AFFAIRES.

SEPT. 3.

The note, dated August 16, transmitted by our friend the Vicomte de Viella, Charge d'Affaires from France to the Porte, has been translated, and communicated to the Grand Seignor. His Highness attaches the highest value to the sincere declarations of our friend, the Charge d'Affaires, relative to the pure friendship which the Court of France maintains for the Sublime Porte, and he observes with pleasure the proof of the private sentiments of the Charge d'Affaires.

But M. de Vialla, having noticed in the measures which the Sublime Porte was compelled to adopt for the punishment of its rebellious subjects, some points which in his opinion concerned Russia, has inserted in his note certain phrases tending to nullify their severity, with the view of preserving the relations of peace and amity between the two Powers.

All the measures taken by the Sublime Porte have unquestionably been adopted with the view of avoiding even the suspicion of a wish, on the part of the Porte, to interrupt its amicable relations with the friendly Powers in general, and particularly with Russia, as well as to secure the good order of its state; and every thought has been directed towards the only essential point—that of quelling trouble and disorder, and re-establishing lasting repose and tranquillity. Every course pursued by the Sublime Porte, particularly in the punishment of the rebels, has been marked by that moderation and justice for which it has always been distinguished; and as such conduct must banish every species of doubt and suspicion which might arise abroad, it is certain that in this respect nobody can address the slightest reproach to the Porte.

The truth of these facts is demonstrated in the letter dated the 27th Ramazan, written by His Highness the Grand Vizier to his Excellency Count Nesselrode, the Russian Minister for Foreign Affairs, a copy of which was confidentially transmitted to our friend the Charge d'Affaires; and likewise in the reply given by the Sublime Porte to the note of the 16th of July, presented by Baron de Stroganoff, the Russian Envoy—a reply which that Envoy refused when the Sublime Porte presented it; and which, as it was thus rejected without a cause, was sent to the Court of Russia, together with a second amicable letter, likewise written by the Grand Vizier, to count Nesselrode, of which answer and letters copies were also confidentially given to our friend the charge d'Affaires; these letters and answers afford no room for reply.

Our friend, the Charge d'Affaires, on the personal of these letters, must be convinced that the statements which they contain are, in every respect, conformable with the conduct maintained by the Sublime Porte; that the measures adopted by the Porte were intended for the public good; and that without the necessity of recurring to points to which, independently of friendly and faithful explanations, so many satisfactory replies have already been made, the correctness of the answers given to each article has been recognised and avowed.

The only object, the only wish, past, present, and future, of the Sublime Porte, is to preserve order in its states, and tranquillity among its subjects. Wherever the Rajahs may be found in open rebellion, they will receive exemplary punishment according to law: those on the contrary, who may remain faithful to their honour and duty, or who may repress, and not openly manifest their evil dispositions, or even those who, after having rebelled, may repent and sue for pardon, will be defended and protected as heretofore. Such are the principles which guide the Sublime Porte, and in conformity with which, orders and instructions have been issued to its agents. The publicity which has been given to these facts has rendered the Rajahs acquainted with them: all the measures which have been adopted rest on these bases only.

As to the consideration and respect which have always been extended to the Court of Russia, as well as the very indulgent measures which have been observed towards Baron de Stroganoff, the Envoy of that power, the whole world knows them.

Our friend the Charge d'Affaires will find in the two letters and the answer before mentioned, as well as in the firmans recently issued and published in each of the three divisions of Romelia and Anatolia, copies of which have been presented to him, all the reply to those parts of his note which touch on these points. The Sublime Porte is convinced that if he designs to bestow on them his glance of wisdom and penetration, and to consider them carefully and impartially, he cannot fail to acknowledge that, under every circumstance, the conduct of the Sublime Porte has been free from blame, and the communications he may transmit to the Court of France, which is the best friend of the Porte, must be conformable to this conviction.

The Sublime Porte seizes this favourable opportunity of renewing assurances of its high consideration and respect for the Court of France,

For these objects, the present official note has been written and addressed to our friend the Charge d'Affaires.

ASIATIC DEPARTMENT.

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Indo-Britons.

"Thoughts how to better the Condition of Indo-Britons; by a Practical Reformer." pp. 33, Calcutta, 1821.—From the *Friend of India*, No. V., Quarterly Series.

It is seldom that we have seen a work which has more fully substantiated its title than this small but highly interesting publication. Its author, modest and sensible, has, in a few pages, couched in language plain but highly forcible, laid open facts and established principles of the highest importance to the happiness of his countrymen. As this is a subject in which we on various accounts feel a very deep interest, we shall devote a few of our present pages to a consideration of these facts and principles, and of such others connected with them as to us appear to enter deeply into the happiness of a class of our fellow-subjects increasing in number and respectability.

Before we enter on the subject itself, it may not be improper to bestow a line or two on the Name by which one author has designated this class of our Indian fellow subjects. We acknowledge that in itself a name is nothing. Still when a name must be given, it seems quite as well to fix on one which comports with reason and propriety; and we acknowledge that we have as yet seen no one which so fully meets our feelings as this selected by our author. The terms "Half cast," and "Country-born" applied as they too often are, reflect a degree of dis-honour on the understandings of those who thus apply them. Have we then at last determined to imitate the Hindoos in the most senseless and destructive part of their whole economy, that which separates them into Casts, and invents one set of men from the mere circumstance of their birth with every thing sacred and venerable, in spite of the basest complication of hypocrisy, pride, rapacity, and impurity in their after character, while it dooms all the rest to comparative infamy and degradation, whatever be their mental or moral worth? But if we have not, why form a cast either in *whole* or in *part*? and why describe any man as being only *half*-intitled to the privilege of being honored without worth, of being revered without possessing the least of mental or moral excellence? Surely if we seek the improvement of India, it becomes us to abstain from countenancing in the least degree, a doctrine which has had so large a share in its deterioration.

The term "Country-born," is scarcely less repugnant to reason. It is reprehensible for its inaccurate application. The opposite to "Country-born" is *Town-born*; if used therefore as a descriptive term, it can be applied with propriety only to designate persons born *out* of the metropolis of India, in which sense however it is seldom or never used. Applied as it often is to express opprobrium, it leaves us quite at a loss to decide on the obnoxious circumstance. If it lie in the first term "country," even as opposed to being born in a "town" it is opprobrium which must be shared equally with Newton and Locke and a multitude of others who were all guilty of being born not only in *some country*, but of being "country-born" in the just and proper sense of the word. But if the opprobrium be concealed in the latter term "born" it must belong equally to all mankind with the exception of the first pair. "India-born" or "Asia-born" would accord more strictly with propriety, altho' both of these would be useless as discriminative phrases, the former being equally inclusive of every Hindoo and Mussulman born in India, as of every Briton; and the latter including all the patriarchs, and prophets, and apostles—and even the Redeemer of Men himself. So unreasonable is every attempt to fix praise or opprobrium on circumstances in their very nature irrespective of mental and moral worth.

Nor do we greatly admire the newly coined term "Eurasian." It is objectionable as violating the laws of derivation. To have conveyed any distinct idea, it should at least have been *Europ-Asian*. Even then it must have failed in its object, which, if it have any, must be to designate an intimate relation to *Britain*. The term, however, if modified by the laws of derivation and rendered either *Europe-Asian* or *Europeo-Asian*, would designate as intimate a connection with Italy as with England, with Turkey in Europe as with Britain, which could not have been the wish of those by whom it was formed. As it now stands, if the first syllable "Eur" be at all recognised as part of Europe, and not mistaken for the first syllable of *Eur-us* the east wind, or of some other word equally irrelevant, still it leaves Asia so predominant in the compound by giving it three syllables out of the four, that no one who fully realizes what Asiatic habits have been in every age, would feel himself honored by this ungrammatical and ill-boding designation. To the term "East-Indian," we should less object, were it at all distinctive, and did it not belong as really to a Hindoo or a Mussulman, as to the descendant of a British family in India. The term "Indo-Briton" adopted by our author, appears to us less liable to objection than any one of these we have mentioned. It brings into full view that relation to Britain which we wish to see fully sustained by every one to whom it may appertain, in reality as well as in name. We are no advocates for national partialities. All nations must be equal in the eyes of Him, who is no respecter of persons, since in every nation he that feareth God and worketh righteousness, is accepted of him. But we frankly acknowledge that all our hope of improvement to India rests under God on British habits, British feelings,

and British exertions. If India be at all different from what it was a century ago, it is in our opinion because British feeling and exertion have in some degree been brought to bear on the country. India itself has helped little: and to renovate as quickly as possible the habits and feelings which have reigned therein for such a number of centuries, is doing it the highest service. Indeed the happiness of our Indo-British fellow-subjects will be secured in exact proportion as they shall delight in cultivating British habits and ideas, improved and exalted by the spirit of Christianity. To a name, therefore, which brings their relation to Britain continually before their eyes, we confess that we are somewhat partial.

We have dwelt too long perhaps on a mere name; we now turn to the subject matter of this well-meant and judicious production. The grand and leading idea of our author is, that the condition of Indo-Britons can be rendered happy by their own exertions alone,—by their applying with steady industry to the various manual trades and professions required by the metropolis of India. The idea of every one of them being employed as copyists he successfully combats, and with propriety asks, "Are we to be a nation of clerks and copyists, commonly called Kranies? Are we to copy the Hindoos, whose depth of moral and civil degradation is so much owing to such absurd prejudices and unnatural division? Let us fearlessly be honest laborers. Every nation and people must necessarily be poor at first, and it is only by honest and virtuous labor that they become rich and powerful."

Our author then establishes the fact that honest manual labor is the law of nature, is healthful, is the road to happiness; and that instead of being mean, it is honorable in the highest degree. He justly adds, that the expectation of relief from Government or Public Bodies relative to any distress which this valuable body of our fellow-subjects may labor under, is totally vain. It is not in the power of Government, or of any Public Body to create or bestow on them that which will render them happy. This must come wholly from themselves and be the fruit of their own honest and industrious efforts. These ideas appear to us so just and so important, that we trust we shall be excused if we add to what our author has given us, such ideas in illustration of them as have occurred to ourselves in the course of more than twenty years' consideration of the subject.

We have often thought that the mode of life which has become common among Europeans in the metropolis of India, is in some degree contrary to nature, and that it cannot as yet have found its proper level. We are far from imputing blame to any one: we are indeed of opinion that luxury has considerably decreased within these last twenty years. But when all this is allowed, and when it is granted that there is nothing unreasonable in the rich being distinguished from the poor as much by their mode of life as by the wealth they possess, we may be permitted to glance at that mode of life which appears to us conducive to general happiness, because founded on the real nature of things, since it is that alone which the *many* must set before them, and to which they must bend their minds if they ever intend to enjoy real happiness. We cannot believe then that, however much any country may be blessed with the bounties of nature, it can be indispensable to happiness that five or six men with their families should be supported to carry a man from one place to another, or that a dozen families, much less *twenty* or *thirty* should be supported and employed—not to assist a person in his business, in which every servant thus employed would and ought to be a source of profit to his employer; but merely to minister to the *personal convenience* of himself and his family. That a man who has no hereditary estate and supports himself by his labor and skill, should be able to avail himself in *certain degree* of the services of others about his own person to lessen his fatigue and add to his enjoyment, is not unreasonable; it is the proper reward of extraordinary skill or labor, and is constantly seen both in our own country, and in America, where, while British habits of life prevail, those circumstances which generally attend a new country, enable a man to provide still more easily for his personal comfort. But that a man's happiness should depend on his labor's being so productive as to enable him to support *twenty* families with no reference to his calling or business, but solely to take off the personal fatigue of those services, which each of these families must perform for themselves, beside that labor for him by which they obtain their daily bread, does seem rather an unnatural state of society; a state which, if the Creator has rendered it indispensably necessary to happiness, must doom a very great number to unavoidable misery.

That this is the state without which scarcely any one supposes he can taste happiness in the metropolis of India, however, a little reflection will convince us. Let a man keep a palankeen for himself, and he maintains probably *six* families; and if he keep another for his wife he maintains twelve; let him to these add his tailors for his family's cotton apparel, (their European apparel being in general purchased of a European,) his washermen for his family with their servants—his cook with his servants, his khansama, his table servants, and various others, and should he keep a horse, at least two if not three for that horse; and he will find that without the least appearance of extravagance or shew, he supports from *Twenty* to *Fifty* families,—not to assist him in his trade

or business, but to lessen his own and his family's personal fatigue and add to their personal comfort. Now these twenty—or fifty families, must be supplied from the product of his labor, not only with all that conduced to the utmost health and vigor of the human frame, but with what they deem necessary to their comfort and enjoyment; for did not they obtain this, as they have no such esteem for their masters as to submit to privations for the sake of being near their persons, (and both in hiring themselves out and leaving their masters, servants here are as free as the air,) they would never leave their own family but and garden, for the sake of living in a town to serve Europeans. Of their obtaining in their master's service food proper to impart the highest bodily health and vigour to the human frame, there can be no doubt, as the health of their European master or mistress seldom bears any proportion to theirs, if not destroyed by their excess in eating or their other vices. It is indeed a fact, that *they themselves often retain servants*, whom they in their turn support in such a manner as to make their service desirable, and the lowest among them retains his barber for himself and his washerman for his family. Thus then, in the common course of life, a man who lives solely by his labor and professional skill, retains and supports without making any kind of shew from twenty to fifty families, not to raise his corn, to tend his herds, to supply his table with animal food, not even to bake the bread, to churn the butter, or to brew the beverage, which daily come on his table; but to do those offices for himself and his family which millions of families in Britain perform for themselves with unspeakably greater comfort, in addition to the labors of the axe, the loom, the shop, or the field.

That this is not a natural state of things, will we think be readily allowed. That those who from possessing no hereditary property must live by the sweat of their brow, should suspend their happiness on their obtaining such remuneration for their labor as shall enable them to support fifty—or twenty—or ten—or even five families beside their own, solely to minister to their personal comfort, seems acting contrary to the actual experience of mankind in every age and country. In a state of society then, which renders this indispensable to happiness, there must be something fundamentally wrong. In Britain, were the various families of citizens and even of tradesmen who live so happily on their labor, to employ and support only two families for the sole purpose of ministering to their personal comfort, it would not only be esteemed sufficient; but others around them would deem it almost monstrous, and be ready to say, "Why does not that family by a little personal activity render the services of one family sufficient, and lay up the sum expended in maintaining the other, against a time of misfortune or old age?" Yet were almost the poorest family in Calcutta to content themselves with supporting only two families to perform for them those personal services, which these families must do for themselves in addition to serving them, it would almost invariably make them rich.

Our author, with the utmost propriety, adduces among others the example of Mr. Birch, who, in 1815, was Lord Mayor of London, to prove, not only that the lowest employ is honorable, (Mr. Birch keeping a Cook's shop even in the year of his Mayoralty,) but that steady perseverance in habits of industry and economy may enable a man in the lowest calling to attain wealth and high respectability. It must however be evident that Mr. Birch rose to be the Chief Magistrate of the first commercial city in the world, by a course of life totally different from that which we have been considering. It is true that he kept a Cook's shop which had been established by his grandfather, and which in 1815 produced him annually a clear income of £ 2000 sterling. Had he however, we do not say during the twenty or thirty to years he must have conducted business previously to his becoming Lord Mayor, but even the year preceding his Mayoralty, supported from thirty to fifty families merely for the personal comfort of himself and his family, his whole income would scarcely have sufficed for these families alone, to say nothing of house rent, or food, or clothing for his own. The probability is, that even in his Mayoralty he never indulged himself with a servant to assist him in dressing or undressing, an indulgence, however, which the lowest copyist in this metropolis does not always deny himself.

But though so many families are employed and supported wholly with the idea of promoting the personal happiness of those who thus retain them, this end is not answered. Instead of adding to their happiness they rather create misery. These servants never put forth all their mental strength in thus serving; perhaps it is rare for one hour's cordial, active, and discreet service to be obtained from them in the course of a whole day. This creates perpetual distress and disappointment. As no service is rendered with the whole mind, the care, the intellectual labor, still lies on those who employ them. On them still lies the work of ascertaining when a thing must be done, of bringing the unready menial to his unwelcome task and, of watching over him till it be completely finished, on pain of its being otherwise left unfinished, however important.

Were these servants therefore merely *passive materials*, which offered no resistance, indolence would herein defeat its own object; on a

delicate mind and a weak constitution this mental labor falls far heavier than would the work itself. But they are not passive materials, they are not merely unready from being unwilling; they are often perverse, and void of faithfulness; hence if nothing of positive purloining appear, falsehood and deceit are seen almost every hour in the day. This grieves the mind, sours the temper, alienates the affections, and makes a far greater inroad on personal happiness, than would be made by the cheerful performance of a great portion of domestic labour, which, if not excessive, would add to the health of the body while it delighted the mind.

This course indeed both *enfeebles* and *vitiates* the mind. The mere circumstance of leaving every thing to be done by others, weakens the mind to a degree scarcely to be conceived. Personal happiness depends in a high degree on that vigour of mind which feels a kind of pleasure in overcoming little difficulties, and almost expects them with pleasure from a consciousness of being fully able to surmount them. Of this kind is the happiness felt in Britain by those who, when their income from their labor is equal to their wants, feel that the discharge of every little office for themselves or those dearer than themselves, which belongs to their persons, their apparel, their habitation, or even to the preparation of their wholesome family meal sweetened by the tenderest affection, fills them with a constant succession of new delight. The strength of mind insensibly acquired by this course, the comfort enjoyed as the reward of these exertions, and above all the pleasure felt in witnessing the delight of relatives while they contemplate the little arrangements made for their comfort by a spouse or a mother, inexpressibly dear to them, add a charm and an enjoyment to life, which the most numerous attendance of servants is unable to impart. These delights, the portion of every tradesman, and artizan, and laborer in Britain on whom poverty has not so fixed her iron talons as to pierce to the very bone, are unknown to those who may be surrounded by a thousand listless *Quay-hys*, on whom they must depend for those kind offices which in Britain are the work of tender affection. To them the language of Gray may be as really applied as to the deceased villagers in his *Elegy in a Country Church-yard*:

For them no blazing hearth does ever burn,
No busy house wife plies her evening care,
No children run to lisp their sire's return,
And climb his knees the envied kiss to share.

Thus is the mind enfeebled by its being deprived of those feelings which would have kept it in constant and delightful exercise without an overwhelming weight of care: for the domestic employment which is gently furnished by every hour, is quite unlike that overwhelming weight of labor and care which attends the great occupations of life. It is employment that instantly brings its own reward in the pleasure it affords, and the sweet anticipations it realizes from the joy and delight felt by those we love. The European inhabitant of the most stately mansion, when surrounded with the most numerous train of servants ever seen in India, though they should spare her the slightest bodily motion, and anticipate every glance of her eye, has never felt a thousandth part of the enjoyment experienced by the affectionate spouse of an artizan or even a laborer in her native land, while preparing her small but neat habitation for the evening return of him who is the centre of all her earthly joys. Stripped thus of every delightful incentive, exertion appears no longer desirable, and the spring of action being lost, indolence and inactivity as presenting the most immediate gratification, or more properly the least distress, grows on the habits, till the least motion becomes an almost insupportable burden to the mind as well as the body. Thus both body and mind become so enfeebled as to shrink with terror from those storms and difficulties which unavoidably attend life, which affluence cannot ward off, and which nothing but a sacred strength of soul, the fruit of continual exercise, can meet without overwhelming dismay.

But this course *vitiates* while it enfeebles the mind. The idea of having to command so many fellow-creatures at any moment, tends to create feelings unfavourable to the growth of meekness and humility, and if not counteracted by a deep sense of religion, affects the mind in a manner inimical to that happiness springing from a healthful temperature of soul. Add to this, that the idleness, inattention, and neglect which will be constantly seen in servants who, while they have not sufficient work fully to employ even a fourth part of their time, in reality wish to do nothing, and who in Asiatic indolence far out-do those who retain them, together with repeated instances of gross disobedience and perhaps the most barefaced falsehood, gradually deprive the mind of that respect and affection often felt in Britain by a whole family toward a servant diligent, faithful, and sincere; and leave it full of irritation, disgust, and hatred. These feelings constantly operating on a mind enfeebled by inaction and residing possibly in a frame rendered equally weak from the same cause, often slowly but really destroy the stamens of life. Hence enervated both in mind and body, and daily overwhelmed with distress which the feeblest mind feels the most keenly, many in India drop into an untimely grave before they have lived out half their days, while others at forty, an age at which the active

and happy British housewife is in the flower of life and enjoyment, become a prey to all the weakness and decrepitude of old age. Such then is the sum of that happiness which many in India think indispensable to their very existence.

We have been the more particular on this custom, because of its universal prevalence, and its violating so evidently the common laws of nature. Though not of European but of Asiatic origin, the disease has been unhappily caught by many Europeans in India, although such as have valued their own happiness, have escaped from it as much as they were able, and while constrained by their station and rank in life to support a number of almost useless domestics, have secured their personal happiness by secretly retaining all that activity and simplicity of life, in which they had been trained in their native land. To suppose that the Great Father of mankind has in any climate rendered this state essential to the happiness of all who depend for support on their own labor, would be to suppose that he had created ten families to do the personal service of one; but as all are equally dear to him, the question would naturally recur, whom he created to perform these offices for these ten families? Some must at last perform them for themselves, in addition to the labor of doing them for others. The wonder is, how these ideas ever obtained such currency in the metropolis of India. It may probably be referred to the fact, that if the throne of the imperial house of Timur has not been transferred to Calcutta, all the public business has which was connected therewith; and that the food and clothing common not only to the tradesman, but even to the copyist in this metropolis, differ little from that of the public functionaries of an empire at least thrice as large as Britain. This however does not accord with the state of society in other countries. Although bankers and merchants who by unremitting industry have risen to the top of their profession and obtained immense wealth, often assimilate themselves in their mode of living to the Secretaries and other Ministers of State in the metropolis of Britain; yet were every citizen to make this his standard when he first enters on business, he would never become rich; he would constantly feel wretched. The fact is, that in the metropolis of India, the citizen, the tradesman of Cheapside is not yet formed. The Mall and the West end of the town have been pretty faithfully copied; but the plodding, industrious, and frugal citizen is as yet unknown. To bring himself down in dress, diet, and the number of his personal domestics to the simple habits of Abraham Newland, for so many years at the head of the richest Bank in the world, and who if we mistake not, left property to the value of nearly a million sterling, many a tradesman in Calcutta would deem a hardship.

This part of the subject has appeared the more important to us, because it comes so fully in aid of those judicious ideas brought forward by our author. That manual labor in the various trades he enumerates, is truly honorable, it would be a waste of time to attempt to prove, after the illustrations of this position which he has adduced. Were we to bring forward any other example, it should be that of a Brewer, who married the sister of an English Nobleman, the illustrious Earl Grey, and who, as a British senator, was himself little less illustrious, even while he managed the concerns of his brewery. We need scarcely add that we refer to Mr. Whitbread, a man of princely munificence while a mere brewer. It would be perhaps more to the purpose were we to shew the ease with which our Indo-British youth might become artisans and tradesmen in India, and the way in which they might ultimately become opulent and respectable in a high degree.

The obvious obstacle to every attempt of this nature, is the cheapness of manual labor in this country. Our author however has fully demonstrated, that while the natives receive scarcely a tenth part as much for their labor in Calcutta as artisans in the same line receive in the city of London, manual labor is far dearer here than in the metropolis of Britain; in other words that it meets with a far greater remuneration in Calcutta than in London. If this be the case, let our Indo-British artisans nobly resist a custom so destructive to happiness as that of supporting from ten to fifty families for the mere purpose of ministering to their personal comfort, in other words of enervating both body and mind, and they can scarcely avoid rising to wealth and respectability in the exercise of the manual callings pointed out by our author. Whatever be the case with other parts of India, the fertility of Bengal, the mildness of its climate, with various other circumstances, render a very small portion of daily labor quite sufficient to procure all the comforts of life. Even the mode of raising the public revenues generally practised throughout Eastern Asia, is highly favorable to the industry of the mechanic and the artisan. The bulk of the taxes is paid in the rent of the ground, and is of course included in the price of its produce. This mode of raising the revenue immediately from the rent of the land, which seems to have been the mode adopted in India from time immemorial, removes the necessity for those imposts on almost every article of life, without which in Britain the yearly revenue could not possibly be realized. India therefore, with reference to the industry of the artisan, is now and will probably continue favorable for ages to come, the spirit and habits of the natives being totally adverse to the system of raising the public revenue through imposts on the various articles of life. When to this is added the freedom of the land from tythes, and from assessments

for the poor,* it will fully appear that Bengal is well adapted to produce a plentiful supply of the comforts of life in return for even a small portion of manual labor. There is indeed scarcely a native laborer in the metropolis of India to whom industry and economy might not open the road to opulence; and although they generally prefer the pleasures arising from sloth and sensual indulgence, it is a fact that some of the richest natives now in Calcutta began life with a monthly salary of four or five rupees.

Small indeed is the portion of labor which natives, whether laborers or artizans, can be persuaded to devote to obtaining the comforts of life. We have had occasion to state it at six hours' labor daily on the average; but our author ranks it much lower, and supports his position by facts with which he must be thoroughly conversant, in the large concern he has so long and so ably conducted in the metropolis. In addition to the few hours they even profess to labor daily, which seldom exceed six, he adduces their indifference and inattention while at work, and the few days in the month which their numerous holidays will allow them to labor; and declares his belief that a London porter who earns even thirty shillings daily, is in reality cheaper than a native one at two annas. If this be the fact, which our author's experience and probity will not permit us to doubt, and a fact too respecting the simplest kind of labor in which so little of mental attention is required, it must be evident that in those callings which require more of mind, the superior industry of an Indo-British artist must gradually open to him the path to respectability and opulence.

There are other circumstances however which add greatly to the price of native labor, and turn the scale still more in favor of other artists. Among these is the expense of Superintendance, which their want both of mind and of moral principle renders indispensably necessary. So great is this expense, that it often exceeds the whole of their wages. Often a European employer is constrained to give a portion of time to the oversight of a job of work which requires to be executed neatly, far more valuable to him than the sum he pays for the labor when done. If it be thus when no kind of gain tempts negligence, it is easy to realize the need of superintendance when a want of principle is inflamed by the prospect of immediate gain. To this however, our Author's experience enables him to add other sources of expense. Such are those arising from the frequent non-attendance of native workmen, which constrains a master to employ a succession of them to finish the same piece of work to his great loss, to keep in use a far greater quantity of implements, and occupy twice or thrice the extent of building which would be needed by regular and efficient workmen. The expense of the last article, in this metropolis, where every foot of ground is increasing in value, must be sufficiently obvious. When to this is added, that in keeping double the number of men actually requisite, the expense of superintendance must be proportionably increased, it will not appear strange that while the daily wages of a native workman are so low, human labor should still be far more costly here than it is even in Britain.

But to all these must be added another expense unavoidable as long as the natives continue in their present state, that of the Sircars with whom they are inseparably connected, and whom our author terms "those harpies who prey on the vitals of both master and man." He adds, "These general plunderers, from the lowest to the highest in rank, exercise their pernicious influence in every Karkhana (manufactory,) encourage and protect the workmen in theft and non-attendance, whenever it suits their views; and nothing short of a set of men altogether different can get the better of their influence and power over the workmen, which seem to be interwoven with their very prejudices and superstitions." In these circumstances the superior value of workmen, industrious, steady, intelligent, and trust-worthy, must be self-evident.

It is clear then, that notwithstanding all appearances to the contrary, human labor in India is actually better remunerated than it is in Britain. When to this we add the very low price of all those articles of food which the country itself produces, and which, with a little exception, include all things necessary to the support and comfort of life, it is easy to see that manual labor united with industry, intelligence, and probity, must be adequate to the happy support of human life. Of this, some idea may be formed from a comparison of the quantity of food which a day's labor will purchase in this country, and in Britain. There the latest statistical accounts mention Sixty-three Pints of Wheat weekly as the utmost which the wages of a British laborer can procure if estimated at 10s. 6d. a week. It is probable that this is about the present standard; for although provisions have lately fallen in price in our native land, the price of labor has probably followed that of provisions. As a mechanic in a city will invariably obtain twice the wages of a husbandman in the country, this in Britain will purchase a Hundred and Twenty-six Pints of Wheat weekly. Now whoever will examine the weekly Price Currents published in Calcutta, will see that wheat, though by no

* The poor throughout Bengal are supported by alms and voluntary contributions. Whether these are so fully adequate to their wants as to prevent any from perishing through hunger, is a subject which demands a thorough investigation.

means the cheapest article of provision there, since it must be brought so many hundred miles after being raised, sells for about a Rupee Three Annas the Bazaar Manno of 82 lb. which is something below Eight Rupees the Quarter containing Eight Winchester bushels. Our author informs us however that Chinese workmen, who are chiefly carpenters, get from Forty to Eighty Rupees monthly. If we take the average of this, Sixty Rupees, and consider what its weekly portion, Fourteen Rupees, will purchase, we shall find that instead of the Hundred and Twenty-six Pints of wheat purchased by the weekly labor of the city mechanic in Britain, this weekly sum of Fourteen Rupees will purchase a Thousand Four Pints of wheat at the price aforesaid, *precisely Eight times the quantity it purchases in Britain*. Is it any wonder then that Chinese workmen are year by year returning from Calcutta to their own country with a competence, the fruit of a few years' labor? Or can there be any doubt that the labor of Indo-British mechanics and artizans, united with industry, sobriety, intelligence, and probity, would lead them almost invariably to respectability and opulence?

Our author acknowledges that Agriculture is "the first and greatest pursuit to look to," though not the most immediate for his purpose on account of its requiring considerable capital. Its vast importance to the improvement and happiness of the Natives, however, and the extent of the field which it would open to Indo-British youth, are such as warrant our devoting a page or two to this part of the subject. It has been just shewn that in Bengal, labor accompanied with intelligence, in some cases, receives a remuneration compared with the price of provisions *Eight times as great as it obtains in Britain*; but if to obtain merely a *fourfold* remuneration, a steady and industrious Indo-British family could support themselves in the most abundant manner by cultivating the soil. We will suppose them to begin with a capital of only Two Hundred Rupees, which would still be a capital ten times as large as that possessed by any one of their Native neighbours in the same line, who in general borrow the money even to purchase their seed for the crop, as well as to support themselves till the harvest, at perhaps the rate of Thirty-six per cent. interest, with which, were their creditor content without adding any further exaction, they would still have quite enough to support their families after paying their rent. Improving for this purpose the most delightful seasons for labor, those early in the morning and late in the afternoon, such a family might bestow on their little farm four or five times the labour given by natives with less exposure of themselves to the sun than almost every European Indigo planter is obliged to sustain in rousing to something like exertion his unwilling native labourers, while a recess of four or five hours in the heat of the day, spent in the house either in repose or some domestic occupation would be rendered inexpressibly sweet by their previous labor. To this portion of actual labor might be added the advantage of superior intelligence in happier methods of managing the land, in improved implements of husbandry, a discreet adjustment of crops, and in various other ways, which would more than double the value of the actual labour bestowed. To this might be added the domestic care of animals profitable for the table, of a small dairy, an aviary, &c. employments which while they would cover the daily table with plenty, and furnish something for the neighbouring market, would constitute rather the enjoyment of such a family, than its burden.

While the labor of this family would thus be productive in a *tenfold* degree, compared with that of their native neighbours, its expences in its rural and happy state would by no means be necessarily ten times as great. Of nutritive support one human being requires little more than another. There may be some little difference in the kind and the mode of preparing the food; but the quantity required by one man for healthful nourishment, can seldom be *double* the quantity required by another equally healthful. Nor in a rural situation is it necessary that clothing should be very expensive; clothing clean and neat might be provided at little cost for those who live by manual labor. Thus although the income from such a state of rural, happy life, would not appear splendid in a pecuniary point of view, it would be solid. The table would overflow with plenty; it would abound with every article requisite for the highest degree of health; and if at the end of each year, industry and economy realized a surplus income of only Two Hundred Rupees after every expense had been met, this sum as the fruit of manual labour would be sweeter than Two Thousand gained in a hazardous line of business in which the next year might sweep the whole away. For what would these need? Health, competence, rural enjoyment, would be theirs; yea affluence too, affluence increasing by slow degrees indeed, but increasing in their own natal soil endeared to them by a thousand recollections, and which it would be their highest wish never to leave till they exchanged this earthly abode for a heavenly. Every one however may not be aware in what a state of affluence even such a saving as two hundred rupees annually would place such a family in a course of years. Were an Indo-British youth to enter on this course about the usual age of setting out in life, at fifty or fifty two, while in the full enjoyment of health and vigor, he might find himself worth nearly Twenty Thousand Rupees by merely laying aside and placing at interest the small sum of two hundred rupees annually. Thus while he enjoyed every pleasure which could arise from the exercise of industry, probity, and genuine piety in this happy rural state, he

would ultimately find himself in possession of wealth sufficient to place all his children around him in the same happy course of life with himself and circumstances far superior to those in which he himself began life.

We have hitherto in this sketch supposed our Indo-British cultivator to labor with his family almost unassisted by Native servants. This however will not be necessary. Even in Britain he who cultivates the smallest farm has generally one or two men-servants to assist him in the labors of the field. For an Indo-British cultivator therefore to employ three or four native neighbours to labor with himself in cultivating his little farm, will be alike advantageous to himself and to them. His thorough knowledge of the work to be done, and his laboring with them continually, would make one native laborer worth two or three as they generally conduct themselves without the least injury to the man himself while his kindness to them as neighbours and valuable servants, and the just ideas he would almost unavoidably enable them to acquire, would in a great measure free their minds from delusion, and raise them in the scale of society. Thus four or five native neighbours while highly profitable to him as servants, might obtain under his fostering care a far more ample support for their families, than they could otherwise procure, and realize in him the Christian neighbour and friend. But as our cultivator gradually increased in capital year by year, it would be scarcely possible that with his industry, his thorough knowledge of the soil and produce of the country, and his practical experience in cultivation, he should not gradually enlarge his business to the highest advantage. Thus without borrowing, without the least of speculation, he might possibly before he was forty find himself almost insensibly grown into business ten times the extent of that with which he commenced his humble career, all conducted on his own capital; and while he thus increased in respectability and wealth, his industry and humanity, his Christian probity and benevolence, with his accurate knowledge of the disposition and circumstances of his native neighbours, might endear him to all around, render him a public benefit, and attach a weight and respectability to his character, of which we can scarcely form an adequate idea. Thus in his own natal soil might he grow old in the practice of every Christian virtue, and see his children planted around him in happier circumstances than at their age he himself ever knew, revering his virtues and copying his example. If this very imperfect sketch be just in the main, since there is in Bengal alone room for five times the number of Indo-British youth who are now found in this Presidency, without their being even perceived in the country among so many millions of natives, except by the blessings they shed around them, we have in agriculture alone a resource equal to every thing the mind can desire.

As there exists in the human mind, however, a variety in point of taste, we will follow up our author's well-meant and judicious plan of their becoming manual artists and tradesmen in the metropolis, which indeed derives new strength from what has been advanced respecting agriculture. In a metropolis, artists generally obtain by their manual labor twice or thrice the sum realized by the peaceful husbandman. If in Britain a husbandman by extraordinary exertion obtain from two to five shillings in a day, there are mechanics in London who with equal ease gain from ten to fifteen or twenty. That Calcutta is a field equally favorable to the industrious and steady artist, has been already shown. This is indeed evident from so many Chinese returning annually to their own country, with a competence the fruit of a few years manual labor; and to these we might add, the number of British tradesmen, who, uniting skill and intelligence to manual labor, year by year leave India with large fortunes.

Of the propriety of our Indo-British youths thus turning their attention to this field, we could easily form an idea were we to suppose, that in and around the metropolis of India there were, say two thousand British families, whose only dependence for support was on the labor of their hands, as we imagine that a greater number of Indo-British families than this cannot be found there in these circumstances. These British families, without wealth and without any means of support beside their own labor, would however be in much worse circumstances than an equal number of Indo-British families. All appointments to the Service both civil and military, being naturally made in England by that Body of Merchants who have risked their property in a joint stock to obtain and preserve the country, and have incurred on that stock a most heavy debt for which they alone are responsible, these British families would also be excluded from all places of government; and as they would be in a state of comparative poverty, they would naturally share in that exclusion from the company of the rich, which has been and will ever continue to be the lot of the poor in every age and country, as long as those principles predominate in the human heart, which cause the poor man to be despised even of his own neighbour. Thus far then, British and Indo-British families would be in similar circumstances. But other circumstances would place the British families in by far the worst state; while Indo-British families might purchase land to any extent, these could not hold a foot of land; and hence if, after renting a few biggas, they by their industry and skill increased their value, they would instantly become a prey to the boundless rapacity of native landholders, at whose

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mercy they would lie from year to year. Moreover, to the former the climate and the country with its languages and habits would be perfectly congenial, but to the latter the whole would seem foreign and unfriendly. In these circumstances, were they to resolve never to put their hands to those numerous manual trades and callings which in the metropolis of Britain lead on the million gradually to wealth and respectability,—but to confine themselves to copying government papers, &c. when all needed in those departments even in London, from the secretary of state to the lowest copyist, do not form a fiftieth part of the number who live happily by their labor and skill in business,—what could be more preposterous? Would it be less preposterous in our Indian metropolis?

Moreover as the employment of copying papers and accounts, requires less exercise of mind than almost any other, few things, as our author observes, could be more unfavorable to expansion of mind than such a course of life. It is a well-known fact that the mind ever accommodates itself to its object; hence the man of business who is constrained from day to day, to embrace a multitude of things almost in an equal degree, finds his mind gradually grow to the size of his business; and hence he brings to every other object, a mind strong, patient, steady, and comprehensive. On the same principle, if the mind be called from day to day into little or no exercise, whatever may have been its former acquisitions, it will gradually collapse and almost lose its power of expansion. This will tend to render it feeble and narrow, irritable at the slightest touch, and often a prey to whim and caprice.

But even a youth's entrance on the life of a copyist in Calcutta is almost fatal to those habits on which must be suspended his future happiness in life. A youth is trained up at school, perhaps to the age of sixteen or seventeen, in habits of application to study and business from seven in the morning till nearly five in the afternoon, with intervals merely sufficient for food and refreshment. Having had no servant of his own he has been accustomed to personal activity, and enjoys all that cheerfulness and health which naturally result from such a course of life. He has moreover been content with a neat plainness of apparel, all his desires respecting which have been met by perhaps Twelve Rupees monthly, and of this sum all which relates to mere fancy has been covered perhaps by two. This youth, through the influence of some friend, obtains a place as a copyist in some office in the metropolis, where, active and ready, he becomes respected, and soon obtains nearly the same salary, with which he must, twenty years afterwards, support a large and increasing family. In addition to this, his parent or guardian, pleased with him, often continues to him on his leaving school the monthly sum which has hitherto covered the cost of his board and tuition. Placed in these circumstances, without a single friend who possesses the least control over him, is it strange that he should sink into self-indulgence, and contract habits of expense ruinous to his future happiness in life? To expect that a youth thus left wholly to himself should say, "my future income will little exceed my present, while my expenditure may be doubled—let me then carefully avoid expense, watch over my every habit, and lay a foundation for permanent happiness in future life;" would be little short of insanity. It is indeed highly to the credit of our Indo-British youth as a body, that thus left to themselves in the metropolis of India, so few of them give themselves up to that daring profligacy and vice, of which so many instances are unhappily found in the metropolis of Britain. That this course however, should secretly ruin their habits, and lay the foundation for misery throughout their future lives, is certainly matter for lamentation rather than surprize. Their first days are their best: and should any of them contract habits of expense, which, when a family comes on, they cannot indulge, and not have sufficient resolution to forsake them; with an income stationary, and expenses unavoidably increasing, the mind must be filled with constant distress.

Contrast this with the course of a youth bound for a term of years, like a youth apprenticed in London, to some one of the manual occupations mentioned by our author, for the sake of example, we will suppose in Calcutta itself. Let it be that of a carpenter, a shoe-maker, a taylor. The parent or guardian places the youth, ready with his pen, under a steady tradesman at the age of fifteen, saying "my grand object is to train up this boy to manual labor: take him under your care for five years and exercise over him all the authority of a master in Britain. Let him labor every day under your own eye like your native workmen, with only this difference, that he be constrained to do thrice the work they do; and let him with you go through the most difficult things found in your calling. Let him occasionally labor at your accounts; but let manual labor be his daily portion. Let him live in your house, and let his diet be the plainest possible. Let him attend Divine service on the sabbath, and constantly improve his spare time in reading: but never suffer him to be from home without your permission. Let his apparel and other gratifications come within Sixteen Rupees monthly, which he will constantly receive through you. In a word, 'till his time be expired make him the most laborious servant you have.'" A youth thus trained up would cost his parent or guardian but a slight sum compared with what is now expended on him.

To some persons, such a youth at the age of twenty or twenty-one, might appear to be in a situation comparatively low. He would not be

more so however than a manual artist without fortune, a citizen of London, when his term of apprenticeship is expired. But the value of the habits he would thus have acquired will not be small. By working with his own hands for so long a time at a trade useful in the metropolis of India, and superintending it in every part, he will have acquired a kind of knowledge he can never lose, a knowledge, which while it procures him a support fully equal to his present wants, will enable him to conduct a large and productive concern, as his industry and economy may enable him to enlarge his little capital. He has moreover acquired habits which are invaluable. For food and clothing he needs far less than his labor will realize, and his course of manual labor renders his food, his leisure, and his recreation inexpressibly sweet. Thus, with a monthly sum which a mere copyist might view with contempt, he more than supplies his wants—and feels himself a happy man.

But these are his worst days. To his master, to whom we may suppose he has endeared himself, his manual skill, his probity, and his thorough knowledge of all the arts of his native fellow-workmen, render him almost invaluable, and a moderate sum monthly in addition to his board and lodging in his master's house, to be increased according to his merits, meet all his present views, and enables him to look forward with hope toward a settlement in life. He at length chooses a companion for life of similar views with himself. These, happy in their mutual affections, begin the world perhaps with little or nothing; but then they know that they have nothing before them but labor; and in this knowledge and its practical application, they first find a competent support—and ultimately opulence and respectability. His desire to support his family increases his industry and his value to his employer, or he is enabled on a small scale to begin business for himself. Here his manual skill, his diligence, his experience, and his every talent are brought into full operation by the pressure of his circumstances. A small house at a moderate rent meets his present wishes; of which, while a front room forms his shop, two or three others furnish ample room for his little family. To his own manual labor he adds the help of two or three native workmen, who, by working under his immediate eye while he sets them the example, become doubly valuable, while his thorough and practical knowledge of his business, prevents all opportunity of deception, and gradually teaches them that honesty is the best policy. He now by dint of industry and frugality, realizes forty, sixty, perhaps eighty rupees monthly beyond what his family need for food and clothing; as all this however is absorbed in adding to his little stock in trade, it brings little or no perception of wealth to tempt him to extravagance. To his own feeling he still seems in a state which requires the utmost exertion, and thus years elapse before he appears to himself to have weathered his difficulties. All this time however, he will have been insensibly getting forward. He will by degrees have acquired a considerable stock in trade,—and a stock far more valuable in his habits of industry, sobriety, and attention to business.

At the age of twenty-eight or thirty perhaps, he will appear to have reached that state of clear income which his neighbour the copyist had attained ten years before him. But mark the difference; the copyist with his income has saved nothing; but has acquired habits of expense, which he cannot give up without misery, and which ill comport with an increasing family, and an income stationary for life. His neighbour the working mechanic has now a clear income equal to his, an increasing stock in trade, a growing reputation for industry and probity in his calling, together with habits of economy and self-denial the fruit of his former privations, more valuable than all the rest. With the same actual income he therefore is rich. His industry and his capital will probably enable him soon to lay aside annually five times the sum we supposed our happy and peaceful Indo-British family engaged in agriculture, able to save. And if their Two Hundred Rupees annually, enabled them in about thirty years to realize the sum of Twenty Thousand Rupees, the manual artist in the metropolis who can lay aside five times that sum, will in the same period be able to realize a Lac of Rupees, were he merely to lay aside his gains without enlarging his business. But with his experience and thorough knowledge of business, he would in Calcutta be able to enlarge it with every increase of his capital, which would lead him on far more speedily to that opulence and respectability, that ought to satisfy his every wish. Thus happy in reaping the fruit of his own industry and labor, himself a blessing to society, he might see his children rising in wealth and respectability around him, imitating his example, and placed in circumstances far superior to those in which he commenced his humble, but honorable and happy career.

Such then is the path by which the Indo-British mechanic or tradesman, may, without any fortunate speculation, any lucky turn, rise to opulence and become a blessing to himself, to his family, and to India. We say without any thing extraordinary; we may add, with that gain which a British tradesman here would think scarcely worth notice. What British tradesman in Calcutta would think himself enriched by having netted at the year's end a clear gain of a Thousand Rupees? He would rather be ready to say, "This gain will positively ruin me. With a Thousand Rupees clear profit annually, how am I in ten or twelve years to form a capital, which is to afford a competence

in Britain to me and my children after me? This rate of gain will scarcely defray the expense of myself and my family home at the end of that period." All this would certainly be true, but the Indo-British tradesman it at home already; his constitution, his ideas, and habits, are suited to India. In this his native country are concentrated all his earthly hopes and joys; he therefore has not lying on him the ponderous task of founding a family estate and doing the work of two or three ages in a few short years, as has his British neighbour with far less knowledge of the country, its languages, and its inhabitants.

In this sketch we have supposed the Indo-British youth to have no portion left him by any friend, and to receive none with the partner of his life, besides her sweetness of temper, her industry and economy, and her knowledge of Indian life. We have indeed left him to his own labour and skill without calling in the aid of any adventitious circumstances. Should any happen however, these will improve his situation. A portion or a bequest of two or three thousand Rupees, would enable him to commence business with fewer difficulties, or to enlarge it afterwards; and a favorable interposition of providence, its blessing on his upright and strenuous exertions, by the silly termed good luck, would at once lead on a man of industrious and frugal habits to a state of opulence.

This Indo-British tradesman might also become a blessing to others, as is often the case in Britain. He might at length receive apprentices an Indo-British youth or two, and train them up in his own habits of industry and economy. While they would reap the highest advantage from this course, it would be a source of real profit to himself. Authorized as he would be to train them up to the same steady course of labour which had laid the foundation of his own happiness, they would be equal to many idle native workmen, whose wages might be high; and an intelligent youth ready with the pen, might supersede or at least keep in check, two or three native sirkars, whose profits might otherwise exceed their master's. After they had thus faithfully served their master five or six years, it might promote his interest as well as theirs, for him to employ them on a monthly salary till they could commence business of themselves. Thus a few such Indo-British tradesmen might gradually open the way for as many as might be needed in the metropolis. And from thence, when circumstances rendered it advisable, some of them might remove to the chief towns and cities in the interior, with the highest advantage to themselves, and to all in European habits throughout India.

The chief question which now remains, is, in what way can this be brought to bear? And for this purpose we confess that we think no Society necessary, or indeed available. It must be the work of individual exertion. Nothing is necessary beyond a little good sense on the part of the parents or guardians of such Indo-British youth as are rising into life. A hint given by our author himself clearly points out the way. No youth who is intended to return to India, should leave it before the age of Thirteen. Such as are intended to spend their lives in Britain, cannot be sent thither too soon; but if India must form the scene of their future usefulness and happiness through life, it is of immense value that their youthful affections be given to India. This however is impossible if they leave it at a very early age. In that case if they do not forget India, they will learn to despise it, though it be merely to evince their British taste. But while they bring back with them all that factious dislike to India which is nourished by weak European minds here, they bring with them little or nothing of that energy and that hardy simplicity of habit which alone render Europeans valuable here. If they go home at the age even of five, they do not go home to spend seven years in the rural cottage—in roaming about the woods and the mountains, feeding on the plainest fare. They go to some school, in which, if it be of a superior kind and frequented by children in genteel life, they gradually imbibe the most injurious notions of their own dignity and consequence; if it be one frequented by those in the lower ranks of life, they are in danger of learning all their vices without imbibing their virtues. Thus they may return to India, despising every thing there, and indulging such ideas of their own consequence as possibly may subject them to mortification and chagrin more insupportable than death itself,—or impregnated with European vices in addition to those of Asiatic growth. Let them on the contrary, be trained up in India till they have contracted a love for its climate, its scenery, and all that renders a country dear; and they will have an object on which their affections can rest. To them it will ever be their natal soil, and in after life a thousand little hardships will lose their poignancy and be overlooked in the delight they feel in being at home in their native land, while every improvement they can bring thereto from Britain, will add to their happiness. That as a country India is capable of exciting those ideas in the mind, needs no proof. It is becoming increasingly interesting even to Europeans themselves: many a European who has gone home with a competence, looks back with regret on the scenes he passed through and the happiness he enjoyed while he was in India.

When we say however, "Send Children to England at the age of thirteen or fourteen," we do not say, "send them home to school;" we

say, "send them home to be apprenticed to trade—to be brought up to labor in a farmer's yard,—to accustom themselves to manual exertion, to fare coarsely, to endure hardship,—and to acquire superior habits both of body and mind." Against this plan, no doubt a multitude of objections will rise, which before a sound and enlightened judgment, however, will vanish like the shadows of the morning. Says one, "How will they acquire learning?" To this we reply, that if placed at school in India at the age of four, and common justice be done them, by the time they are thirteen or fourteen, they will have acquired all the rudiments of a common education in a far greater degree than mechanics and tradesmen in general acquire them in England. Such a boy may be brought to write an excellent hand, to be acquainted with common and decimal arithmetic if he delight in figures, to be grounded in English grammar, to compose a decent English letter, to be acquainted with the outlines of geography and general history, and still better acquainted with the contents of his bible. Indeed those alone who are intended for a trade which indispensably requires seven years' apprenticeship, should be sent home at thirteen: those intended for a trade or business which can be acquired in five years, or for the agricultural line, should be continu'd at school here till they are fifteen, in which they might certainly make sufficient progress in the studies already mentioned, and if it were desired, might obtain a pretty good knowledge of Latin. Thus, under close discipline, were care taken to watch continually against Asiatic habits and vices, they might reap the highest good from India, render it the seat of all their youthful affections and attachments, and escape its worst influence, which infuses itself into the mind from the age of fifteen to twenty-one. But this period they would spend in Britain, where they might imbibe the most valuable habits and ideas, and return with them to bless their native land.

It may not be wholly uninteresting to follow such a youth in his course through the agricultural line in Britain, which we take up first as being the least promising. His Indian friend or guardian then selects some practical farmer on a small scale, who brings up his own family to industry, and is a man of decided probity and piety. To this friend the youth is entirely committed with the express condition, that he shall be constantly employed in the labors of the field and the yard, be rendered conversant with all the concerns of the farm, and made to labor in seed time and harvest like a hired servant; that he shall live at the family table on the plainest food, be accustomed as little as possible to wine or strong beer, be urged to devote his leisure hours to reading and the improvement of his mind, as these will be not a few particularly in the winter season; and constantly made to attend Divine worship both on the sabbath, and in the family. A small sum, from ten to twenty pounds annually, to be received through his master, should cover all his expences in clothing and personal gratifications, with the exception of a few pounds extra to be laid out in books or scientific instruments for improving his mind in the last two years.

Let us now view the saving which such a course of training would make in the education of this youth. His being nine or ten years at school in India, without a servant and on a frugal scale respecting apparel and other articles of expenditure, instead of spending these ten years at a school in England, would alone save several thousand rupees to his friends. His expences in the passage home, would also be lessened. Going from school at the age of fourteen or fifteen full of health and vigor, were he to fare less delicately on the passage than a child of five, it would only add to his real happiness. Thus in the passage, in the outfit, in his being without a servant, &c. possibly a thousand rupees might be saved to his real advantage. In Britain, his expenses for five years at the rate mentioned would be covered by a hundred pounds; and were another hundred given his rural master and friend as the pries of his food, and even a third as a premium, which would make happy for life ten thousand honest, plain, agricultural families in Britain, the whole expense of Five years would be covered by Three Hundred Pounds, a sum which in more instances than one, has barely met the expences of the Indo-British youth at school for only one year. Several thousand rupees then would to a certainty be saved in these five years; and to this we may add the saving on his return to India, in the passage of a plain country youth accustomed to labor and hardship, beyond that of a fine young gentleman. These in a course of sixteen years might exceed Ten Thousand Rupees. With less than one-half of this sum however, some friend, on the spot might purchase an estate for this Indo-British youth, full as large as he could cultivate and improve; and if according to a former sketch, by the exercise of industry, economy, and good sense, an Indo-British family, while renting land like their native neighbours, could not only support themselves; but in the course of life realize a sum so large, that one-half of it would be enough to establish in the happiest manner the various branches of their family in the same line, what might not be effected by a steady youth, who at the age of twenty-one or two, should enter on even a small estate of his own, with habits of the most valuable kind, a practical knowledge of English agriculture, and an ardent love for India as his own country.

Although it is fact, that the agricultural line in India employing as it does above three-fourths of its inhabitants, is so extensive that were

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all the Indo-British youth here thus placed in a course of life equally useful and happy, they would scarcely be perceived among the numerous millions of India except as they rendered themselves a blessing;—we will now turn to the youth designed for a manual trade. With him the same should be taken as nearly as possible. His Indian education, begun sufficiently early, would, in the use of his pen, in accounts, and a grammatical knowledge of the English language, place him quite on a par with most artizans in Britain. A man of thorough industry, probity, and piety, should, at whatever expense, be selected as his master in the trade he is intended to pursue. This friend should be authorized to train him up in his own family on the simplest fare, to make him labor with the most industrious of his workmen, and to regulate the whole of his expenditure in his apparel and little gratifications, the sum for supplying which, rendered as low as possible, should come wholly through him. He should also encourage him in reading and in such branches of study as would be useful to him in his trade or calling. Thus trained up, when this youth returned again to the metropolis of India, he would possess advantages not enjoyed by even a British artist there. With equal ability to support himself by the labor of his hands, he would be at home.—And in his native land, with the climate and mode of living in which he had been familiarized from his infancy, he would be able to live with far greater ease and comfort, and perhaps at far less expense. It is hence evident that he would need nothing but his exercise of his own industry and the habits and skill he had acquired in Britain, sharpened as these would be by necessity, to enable him first to support himself, and ultimately to attain opulence. A fourth of the sum however, which will have been saved in this course of education and subsequent British training, would enable him in the due time to commence business for himself with every prospect of success.

Such then is the path which lies open at the present moment to every Indo-British youth: and to their treading in which, nothing is required but the individual exercise of good sense in themselves and their friends and guardians. Individual choice must be the basis of every thing thus done, since if guardians or parents will not enter into these feelings, no Society can ever supply their place. To those parents who may be prevented by circumstances from sending their children to Europe, we would recommend the trial of this course here on the spot. There are European tradesmen now to be found in Calcutta, of the most worthy character, who for a small premium if not without one, would cheerfully take a well-informed youth of fourteen or fifteen whose labor they could thus fully command till the age of twenty, with no other remuneration than a little food from day to day, while their friends provided them with apparel. Indeed those Indo-British parents in Calcutta, whose circumstances will scarcely allow them to place their children at school, might themselves instruct them sufficiently till they were old enough to labor, and if they had previously prepared their minds, it would not be difficult to find some friendly European tradesman who would instruct them the first two or three years for merely the profit of their labor, and the succeeding years perhaps give them a small sum monthly to carry home to their parents, under whose roof and tender care they might still remain. As their labor would soon be worth more than that of native workmen, whom a youth, sensible, active and trustworthy would soon be valuable in overseeing, a benevolent British tradesman would feel a pleasure in thus training up to labor and usefulness, a well-disposed Indo-British youth or two whom he could fully command for a term of years. He could not feel any thing on the ground of future rivalship in business, since no British tradesman wishes to remain long in India, and still less does he wish to establish his son there: hence the prospect of an industrious and worthy youth's obtaining hereafter a part of his business, would be rather a matter of pleasure than the reverse. Thus then to every Indo-British parent and youth who have the good sense and magnanimity to enter thereby, is the path already plain to a humble but happy competence, the fruit of industry and economy—and ultimately to opulence and high respectability.

It would be wrong were we not to add however, that this eminent degree of respectability and happiness, can never be secured without a correspondent course of habits and feelings. This indeed is so important that if we go a little beneath the surface, it may not be wholly uninteresting. The great thing then to be avoided by every Christian family in India, is, the infection of Asiatic vices and habits, which for the last two thousand years, have been the grave of every thing excellent in the human mind. This will be evident if we reflect on the state of the Persians more than two thousand years ago, as contrasted with the Greeks, before whom they generally fled like a flock of goats before a tiger, although compared with them, these ancient Asiatics were often as fifty to one. Witness their flight before them at Marathon, at Salamis, at Plataea, and afterwards before Alexander and his European Macedonians. Nor were the Assyrians and Medes who preceded them, less sunk in sloth, indolence, sensuality and impurity. At the present time however, Western Asiatics are precisely the same in habit, notwithstanding the present enlightened state of mankind. The Persians of the present day are scarcely less indolent, effeminate, impure, and faithless than they were

anciently; and the Turks, though they encamp in Europe, yet Asiatic still in their habits, they are scarcely less the prey of these vices. It is hence evident that among the Assyrians, Persians, Turks and other Asiatic nations, habits have existed for these Twenty-five centuries, which have been the grave of human happiness, and of every thing excellent and dignified in the human mind.

But if this have been true of Western-Asia for so long a time, notwithstanding the great men to which it has occasionally given birth, *Indo-Asiatic* habits have in this period acquired a character peculiarly malignant and degraded. They are not the habits of the worshippers of fire, they are the Asiatic character incorporated with the falsehood, the fraud, the impurity of the Hindoo system of idolatry, and heightened by the vices of Mahometanism. These are at length wrought into the habits and feelings of every native villager, while in the houses of the rich and great among the natives, they prevail in all their strength. If Western Asiatic habits then have been the grave of every thing excellent in human nature, *Indo-Asiatic* habits, like a pestilential wind, blast every bud of mental and moral excellence wherever they spread their baleful influence.

Should any one doubt this fact, he has only to examine the materials of which the habits of the natives around us are composed. The basis of the whole is, incorrigible sloth and indolence, which keep them needy and wretched amidst every blessing of nature and providence, which if six hours' labor daily would procure every comfort, perpetuate wretchedness by labouring only four;—if four be sufficient, reduce them to two; and if even one hour's constant labor daily would render life happy, would still prefer wretchedness with inaction, and refuse this single hour of exertion to the happiness of the body and mind. Allied with this feeling is *supreme selfishness*, manifesting the most complete apathy towards every other being in creation, and placing all its enjoyment in *ignorance*, which in taste, in smell, in touch, will seek thousand unworthy gratifications, almost unknown to the sensualist in Europe, and which, stupifying the immortal mind, literally entombs it in the body. These habits, without the fierceness of cruelty, involve all its worst elements, and under a gentle exterior, conceal the entire absence of all sympathy for the suffering of others regarding *sensual self* as the being for which all nature exists. These feelings, from the wretchedness and want they spread around and their insatiate craving for gratification, naturally create a *desire after the property of others*, which appears however, not so much in acts of open violence that might cost exertion, as in all those acts of falsehood, deceit, chicanery, and fraud, which can be practiced with safety. The desire after concealment respecting its unworthy acts either of dishonesty, impurity, or deceit, which flows from the immortal mind's consciousness that they are the proper object of detestation, and forms its involuntary testimony to the evil of iniquity, completes the Native, or the *Indo-Asiatic* character.

It is happily a fact, however, that for the same period habits have existed almost directly opposed to these, and which consist in the love of labor and exertion, truth, purity, fidelity, and patriotism. These, as already hinted, were chiefly cultivated by those little but illustrious communities in Greece which held the habits and manners of Asia in sovereign contempt, and caused its mightiest empire to tremble; and by the more ancient Romans, till they were corrupted by Asiatic habits. These therefore may be denominated *European*; not that Europeans of weak and ignoble mind have not been found in every age, who have indulged gladly in every Asiatic habit and vice as they found opportunity; while on the other hand many natives of Asia have risen superior to them. With these indeed, the habits and manners prescribed to the Jews were in precise accordance; and for their indulging in that idolatry, deceit, and impurity, which existed in the Asiatic nations around them, they were at length plucked up out of their own land, to which the Ten Tribes have never yet returned. Such however were the superiority and dignity conferred on the Jews by their habits of energetic courage, truth, and fidelity, after their return from captivity, that they were valued in the highest degree by the Syro-Asiatic monarchs, who often retained them as a guard around their persons, and placed greater reliance in a band of perhaps two thousand Jews, than on a large army formed of the Asiatics around them.

Happily the northern tribes of Europe, in their habits and manners assimilated far more with the ancient Romans and Greeks, than with their descendants then sunk in Asiatic indolence and vice. And after the revival of learning, Britain, freed also from the darkness and corruptions of Popery, imbued with eagerness all the best ideas of the ancient Greeks and Romans, and super-added thereto the pure doctrines and precepts of Christianity, which readily coalesce with every thing excellent in these habits, while they correct their defects. Thus while they have strengthened all the ancient European love of energetic exertion, purity, truth, fidelity, they have ripened them into Christian virtues; and that patriotism which so adorned the ancient Greeks and Romans as contrasted with Asiatic perfidy and treachery, they have expanded into ardent and genuine benevolence towards the whole family of man. While in India

therefore, Asiatic habits have acquired a character of peculiar malignancy by the infusion into them of falsehood, impurity, fraud, and deceit which pervades the Hindoo system of idolatry; in Britain and her descendant America, the ancient European habits have been improved and refined by the spirit of genuine Christianity. Hence if Indo-Asiatic habits include every thing which corrupts the mind and destroys human happiness, British habits may properly designate those which improve, expand, and exalt the mind, and tend to diffuse happiness throughout the whole family of man. By this we do not mean to say that every Briton loves these habits; too many on their arrival in India have shewn that they were their previous burden, not their delight; and that Indo-Asiatic habits were far more to their taste. But while this will be the case with every unworthy mind to whatever nation it may belong, it is no less a fact that the habits we have characterized as British, are the habits of all the wise and the good, not only in Britain, but in every other country, India herself not excepted.

We would then intreat every Indo-British family to beware of Indo-Asiatic habits, as they value their happiness, their respectability, their usefulness, and even their existence. If enslaved by these, they will be worse than a blank in the creation, they will be burden to themselves and to society; for the direct tendency of these habits is, not merely to intomb the mind in the body, but to bring the body itself to a premature grave. It is impossible therefore to watch too much against them. Not only must every Indo-British, but every British family reared in India, guard against these habits as they would against a moral pestilence. The very air of the climate disposes to them, unless counteracted by the firmest principles and the most decided conduct: and every thing is to be feared from the people with whom we are surrounded; not indeed from those whose dishonesty, and impurity, and faithlessness, continually shock us; but from the placid and gentle domestic who perhaps wins our own or our children's affections, among a thousand of whom however, we shall scarcely find one who considers uprightness, truth, fidelity, purity, as any thing more than mere matter of convenience, to be dispensed with the moment profit or gratification outweighs the danger of detection. And through these ideas will be fully resisted by every mind imbued with British and Christian habits, yet they are so congenial to the corrupt feelings of the human mind, that when exhibited by nearly all around, it requires the utmost vigilance to prevent our children's imbibing something of the fatal infection. To this, children are the more exposed from their understanding the exact meaning of every word, and look, and gesture, which they witness in their servants or native neighbours, and even from that amiable disposition which disposes them to be affectionate to those who are kind and gentle toward them.

Difficult as it may be to guard against these habits however, all our usefulness and happiness in life are suspended on its being effectually done. There is no hope for India but from the cultivation of British habits. If it now differ in the least degree from what it was two centuries ago, the whole is to be ascribed under Providence to the operation of British habits, feelings, and ideas; and without these, were India filled with a million of families immediately from Britain, instead of their rescuing her from her present state of vice and wretchedness, they would only add to her misery. But every individual who realizes these excellent habits, is rendered happy in precisely that degree; and should they ever prevail throughout India, she will experience felicity she has never yet tasted. It is we presume, needless to add more. In exact proportion as these habits are cultivated, will the path to respectability and opulence pointed out in this essay, be rendered perfectly easy; but without the thorough cultivation of these, not a step can ever be taken therein. This is a point of such practical importance, that we trust we shall be forgiven if we suggest one or two things which to us appear likely to assist in directly securing this object.

We would then earnestly intreat every Indo-British family to cultivate the English language to the highest possible degree. Although from the impossibility of rendering any other means general among them, we recommended the transfusion into the native languages of those ideas which form the antidote to Indo-Asiatic habits, that they may find their way to the minds of the natives, we would intreat every Indo-British youth and family to study the English language in its purity with as much earnestness as though they resided in Britain. While this will lay open to them and their children, all those moral and intellectual treasures now contained in the English language, it will impart a certain dignity to their minds, which to them will be invaluable, and render them estimable in the eyes of all the wise and good around them. Although the correct and accurate knowledge of a language has in itself nothing of a moral nature, yet such a knowledge of the English language kept up in Indo-British families, will impart to them so many valuable ideas, and will imply so much of good sense and energy of character, as cannot but endear them to all who love British habits and feelings. In thus treating them assiduously to keep up the English language in its purity among their children, we do not advise that they be kept from the knowledge

of the native languages spoken around them. While this would be impracticable, it would be scarcely desirable if they were instructed in English with equal assiduity; to which they will be greatly encouraged if they reflect, that for many years to come, every idea which can either enrich or inform the minds of their children, must be derived from the English language.

We would further intreat them to instruct their children practically in the nature of Pure and UndeFILED Religion; and enforce them in the strongest manner the benevolent though awful declaration of the Friend of Sinners, that "expect a man be born again he cannot enter the kingdom of God," with the declaration of Paul, that "without holiness no man shall see the Lord." Let them give their night and days to the study of the Sacred Scriptures. These, while they make the soul wise unto salvation,—form the mind to every excellence. They breathe energetic exertion, uprightness, truth, fidelity, purity, benevolence, in every page. These we have termed European habits; and indeed it was a real blessing to mankind, that when the Scriptures were buried in the hands of those to whom they were given for general benefit, and all the Asiatic nations were sunk in the worst habits and vices of the human mind, some fragments of these virtues were preserved among the ancient Greeks and Romans. But still the Scriptures would have taught all these in greater perfection; and the study of them in Britain, has there brought them to their present state. Though these virtues rendered the Romans and Greeks so much superior to the various Asiatic nations; still as practised by them, they were exceedingly imperfect. Cultivated more from a view of their being beneficial to society, than pleasing to the All-seeing God, they were not only limited and superficial; but the foundation on which they rested, was so slender, that they often entirely gave way before temptation both of a public and a private nature. Not so with these virtues as forming a part of the Scripture code of morality, "Thou God seest me," penetrates the very soul, and if a Joseph resisted the strongest temptations to impurity, a Jacob those to negligence and sloth in business; if a Nehemiah despised not only those to peculation, but in his people's low state generously refused "the bread of the governor," while he kept a princely table for the needy of his own nation, it was "because of the fear of the Lord." The study of the sacred Scriptures, therefore, will be found the most efficient antidote to sloth and inaction, fraud and dishonesty, deceit and falsehood, and all those vices which for these twenty-five centuries, Asia has exhibited in their rankest growth.

We won'd finally intreat them to set before themselves individual worth of character as the only standard of excellence; and to abandon every fear that this in them will not secure its due portion of regard. It is indeed impossible that the wise and the good should not rejoice to recognize it, find it wherever they may; and as for others, their good or evil opinion ought to weigh nothing with those who desire constantly to act in the fear of God. Real worth of character indeed cannot long be hidden; if it be occasionally kept in the shade by an ingenuous modesty which enhances its value, this can be only for a season. It must ultimately come forth to view; and did it not, as its praise is not of men but of God, it would in no wise lose its reward. In thus setting before them individual excellence of character as their continual object, we would advise them to take off their eyes from every extraneous circumstance. We would not even wish them to suffer their minds to be so engrossed by the idea of their being a nation, as to injure them in their pursuit of personal worth. A late paper, it is true, mentions the Mexicans of Spanish origin as forming a nation; but the same paragraph describes them as out-numbering the natives of Mexico themselves, they amounting to Three Millions, while the natives little exceed Two Millions and a half. Were every Indo-British family on this continent taken into consideration however, compared with the Native subjects of Britain throughout India they would scarcely form a proportion of one to several thousands. Instead of indulging an idea therefore which rests on so slender a foundation, we would wish each one to bend his undivided attention to realizing in himself that moral and individual worth, which could alone make a man useful, estimable, and happy, were he identified with the largest nation on earth, and which would render him equally so, though he stood an insulated individual.

To conclude, if while energetic exertion, self-denial, uprightness, truth, purity, benevolence, be the undeviating aim of individual pursuit, each should look so much on the things of others, as to urge his friends, his neighbours, and associates, to walk by the same rule and mind the same thing, the result must be happy. To every individual who realizes these habits, India will become a terrestrial paradise: and should they become universal, the blessings which our Indo-British fellow-subjects, acquainted as they are with their languages, their feelings, their ideas, and their prejudices, will be enabled to impart to the natives of India, are beyond all calculation. Respectability and opulence will follow them as naturally as does the shadow the substance: and they will realize the highest style of human felicity which God has ever yet granted to man, even that which he bestowed on Abraham his Friend, *I will bless thee, and MAKE THEE A BLESSING.*

ASIATIC DEPARTMENT.

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Religious Intolerance.

To the Editor of the Calcutta Journal.

Sir,

Since religious errors have proved the source of so many evils in the world, bloody wars and horrid persecutions, besides mental despotism, and the consequent obstruction of true knowledge and civil liberty, it becomes every man who wishes well to the future happiness of his species, to exert his abilities, however slender, in resisting the introduction of new errors or the revival of old ones that have already been happily exploded. Universal Toleration in religious matters is not only consistent with reason, but it has been found to be indispensably necessary for the existence of pure religion itself. Every person therefore who is possessed of such enlarged views of things as to be qualified to instruct the world by his writings, may reasonably be expected to admit this principle. If the world be in too benighted a state (which it really is, notwithstanding the flattery bestowed upon the present enlightened age,) generally to admit this principle, even in theory, far less in practice, it is notwithstanding the duty of a public writer to move a few steps in advance of the march of mind in his own age, and tell the public boldly that they are fostering a gross error; that liberty of conscience and liberty of opinion on all subjects is the natural right of every man. If no one will dare to tell the world they are wrong, errors will be strengthened and perpetuated. I am truly sorry to observe that we have one public Print in Calcutta which as far as its power goes, patronises the most pernicious feature of perverted Christianity,—I mean INTOLERANCE;—and that it wishes to float itself into the haven of public favor by gliding along the stream of prejudice. The BULL of this morning puts forth a paragraph which is evidently calculated to rouse illiberal feelings in the public mind, and countenances the most narrow, bigoted, species of Sectarian Intolerance. It is as follows:—

“In the CALCUTTA JOURNAL of yesterday, we observe a Letter signed a “LAYMAN” which contains the following passage.—“Real Religion or Truth has no occasion to shrink from discussion in News Papers or otherwise;—So much, however, I fear cannot be said with respect to the *Established Church of England*; whose forms of Government, rites and ceremonies, are, many of them, the remains of Roman Catholic Superstition. I apprehend even the use of the *Liturgy* could not be defended on grounds of reason and revelation.” We shall make no observations on this open attack on the Established Church, and the Liturgy, but leave it entirely to the good sense of the Public.”

And the good sense of the Public *will* doubtless view this “open attack” as it is called, and the “no observations” thereon, as it ought to do. For whatever may be the case with regard to England, we have no Lord Ellenborough who has yet said that the Liturgy is “part and parcel” of the Law of India. The Church most firmly *established* in this country is the temples of the Brahmins, and the mosques of the Moosulmans. And I believe the Government stands pledged not to interfere in any manner with the religious prejudices of the Natives; at least such is their opinion; for a Native publication states that for the first thirty years after the English were in exclusive possession of Bengal, both “from their word and deed, it was universally believed that they would not interfere with the religion of their subjects; and that they truly wished every man to act in such matters according to the dictates of his own conscience.”

In this country, therefore, the Hindoo and Mahomedan Religions are really and truly the *Established Churches*. For establishing any system of doctrine, and fencing it round by the sanctions of law, is a civil act; and the religion itself thus patronised becomes so far a civil institution. The Missionary Gentlemen therefore, who came to this country with the benevolent intention of converting the heathen, and who actuated no doubt by the most pure and disinterested motives, have been engaged for the last 20 or 25 years in distributing books among the Natives, reviling their religion, and ridiculing their gods and saints, and

going about in the high ways and public places crying up the folly and worthlessness of all religions but their own—these pious preachers of the Gospel, are in fact, daily and hourly making open attacks on *all* the Established Churches in India. Yet who but the BULL would think the worse of these gentlemen, because they attack systems that have indeed this in their favor, that they have been *long established*, and several of them have nothing else to recommend them; and who but the BULL would proclaim to the world, the weakness (fancied or real) of his own religion, by claiming for it an exemption from the attacks of persons of a different faith?

For my own part, if I deemed my religion inadequate to withstand the shock of ridicule or the scrutiny of reason, I would renounce it as a gross imposition upon my understanding. I should immediately conclude that I had been misled by specious and artful pretences, before my mind had reached sufficient maturity to form a correct judgment on so abstruse a subject; and that the crude notions then adopted ought to give way to the results of longer reflection and more enlarged experience. Men who are sensible of having reached their dotage, so that they can no longer depend so fully as formerly on the decisions of their reason, may justly be afraid to reflect again on any subject of which they have already, in their younger days, formed an opinion. But till I arrive at that period of mental decay and imbecility, which I flatter myself is yet at some distance, I shall ever be ready to hear all that can be said on any topic, to weigh the new arguments brought forward, and to modify or reject my former opinions accordingly.

In the same manner, if the world is supposed to be now in its dotage, to be stupid with age and unable to reason and act as in those days when the Liturgy of the Church of England was compiled, let us then “look up with reverence” to it as a sacred book, and canonize our wise ancestors who composed it by the aid of their superior understanding. Unless such be the case, why should every one who calls in question the “absolute wisdom” of this book or these rites and ceremonies, be accused of “an open attack” on the Established Church? In the same manner we may say that Presbyterians, Methodists, and all other Dissenters, not to say Catholics, are continually making open attacks upon the Established Church; since they all object less or more to its doctrines or discipline.

But notwithstanding the efforts of the BULL to *push* matters to this extremity, I hope the day will never come in India when one sect shall be taken under the patronage of the Government, pampered with large revenues, and its errors fostered, by all other sects being prohibited from exposing them. The miseries of Ireland, in being forced to maintain an idle priesthood to preach doctrines which the body of the people abhor, is sufficient to give us an idea of the consequences that would follow from the introduction of such an establishment into India. I am happy that nothing of the kind yet exists; and as to the Episcopal Church, I don’t see why any Dissenter like myself, should be absolutely forbidden to say that “its forms of government, rites and ceremonies, are, many of them, the remains of Roman Catholic superstition; and that even the Liturgy could not be defended on grounds of reason and revelation.” I have always been taught to think so; I have heard it declared from the pulpit a hundred times, and I have no doubt but every Dissenter in Calcutta proclaims it publicly to his hearers. What objection then is there to the statement of this simple fact, known to all the world? But we seem to exist in a new era; JOHN BULL has taken up the cudgels in favor of Holy Mother Church: no Dog must dare to bark against her; no Dissenter or other Heretic question her infallibility; all the multifarious systems of faith in India must henceforth be hushed before the Episcopal Hierarchy: no Dissenter, Armenian, Mussulman, Hindoo, Buddhist, or worshipper of Fire, must henceforth open his mouth in prayer, praise, or pooja, except in the terms prescribed in the Liturgy. In order to attain a consummation so devoutly to be *depreciated*, this mighty Bull of Bashan, which rages at this awful rate, must be converted into a Brazen Bull, to fry all Non-Con-

formists, and convert India into another Valley of Hinnom. But, I rather think this Golden Calf which has been set up to overturn our liberty of conscience and of speech will be thrown down, and ground to powder, and its ashes cast into the Brook Kedron (or Ganges) as an atonement for the sin of countenancing RELIGIOUS INTOLERANCE.

I am, Sir,

LIBERTY OF CONSCIENCE.

Signs of the Times.

To the Editor of the Calcutta Journal.

Sir,

Attentive observers of the signs of the times may get much curious and important information from a careful study of your pages, which entirely escapes the notice of superficial readers; and I hope it will not be deemed presumption in me to point out some things which may, I imagine, not have attracted the attention they deserve.

For instance, in the List given in the JOURNAL of this morning from the GOVERNMENT GAZETTE, of the Papers lost by the robbery of the Dawk, it appears that *Eight* copies of your Paper goes to Lucknow. By this means all the abuses in the Government of the Province of Oudh exposed in your Paper, are sure of being made known to the Authorities on the spot; and as it is read at the Court to the Nuwah himself by means of his interpreters, every abuse is sure of reaching his ears, in spite of the arts of the persons that surround him, who might keep him in ignorance of the real state of his dominions. That such really are the beneficial effects of your independent JOURNAL we have the most decisive proof. For in your Paper of Friday last you give a Defence of the Government of Oude, written at Lucknow, and sent for insertion in your Paper; which shows that the Authorities there are not only attentive to the comments made upon them, but anxious to stand well in the eyes of the British Public. Again, in your Paper of this morning there is another article, of similar description, from the same quarter; wherein is explained some of the measures the King has adopted, and which appear to me very judicious, for the purpose of putting an end to the present evils, and to secure peace and tranquillity to his subjects.

Now this desire to learn (which is displayed in the attention paid by the Government of Oude to the public Papers) and anxiety to stand well in the opinion of the world, (which appears by the means taken to repel the accusations, just or unjust, brought against it), give the strongest assurance of future amendment. At any rate, the above forms a striking contrast with the conduct of our own wise and enlightened Rulers; who, you assure us, do not deign to look into your Paper, there being no copy of it suffered to approach any one of them, unless the solitary copy deposited according to Regulation at the Chief Secretary's Office should chance to reach them, which is more than improbable. It is true that very wise men stand in no need of instruction; but it is not concealed from reflecting persons, that there are innumerable events daily occurring that cannot reach the ears of Government unless by the favour of those individuals situated on the spot who choose to send Intelligence of the same; and if these persons prefer communicating them to a public Paper to obtruding them on the attention of Government, which is by no means unlikely, it may thus happen that events of some importance may continue concealed from the Government after they are known to all the world besides. There is moreover a current of opinion continually setting in, sometimes in one direction and sometimes in another: it will not flow perhaps in the very channel that Government might choose; but as all power is in opinion, it is the duty of a wise Pilot, if the tide will not obey him, to guide his bark according to the tide, that with careful management he may avoid the dangers of shipwreck. But I am afraid that if a Mariner, when he encounters plaguy currents and contrary winds, were to neglect calculating them all together, he would not soon acquire the title of the "Pilot who weathered the Storm;" but perhaps he might be likened with the Philosopher who shut his eyes and said there was no Sun.

It will no doubt give the people of England a very high idea of the great wisdom and intelligence of the Indian Administration that they deem it quite beneath them to derive any instruction on the affairs of the country from a Newspaper which contains more articles of original intelligence, more discussions on matters that are supposed to require improvement, and in short more political and local information than all the other Papers put together. But perhaps it may be said that as the Paper is not conducted entirely to their satisfaction, this is a reason for their discarding the information it contains. Granting this argument to be just, suppose (and it is no extraordinary supposition since it is not in the power of Government to create Editors exactly to their taste,) suppose that the Government should not light upon a popular Editor to their mind for the next twenty years to come, must they forego the benefit of the Press all that time? or would it not be wiser to use such means as present themselves, than to lie at the mercy of circumstances? For my part, were Cobbet and Carlile, the Arch-Radicals to be at the head of the Indian Press, as long as they published articles connected with the affairs of the country in which I lived, I would think it my duty to read them; lest the world should by any means get ahead of me in wisdom.

But there is another aspect under which this subject may be viewed. Knowledge is power, and riches is also power, or the representative of labour; therefore, they may be viewed as in essence the same. Now avarice, or an inordinate desire of riches, has always been condemned; and an insatiable desire for knowledge is equally liable to objection; for the object of both is to have command over our fellow creatures. As Diogenes in his tub shuffling round to bask in the sun, is a better character than Alexander who wished to command the whole world; so is a person who is contended to know only the opinions of the GOVERNMENT GAZETTE, BULL, INDIA GAZETTE, and HURKARU, more praiseworthy than if he aimed at knowing the opinions of all the inhabitants of India by searching for them wherever they were to be found. He who is satisfied with one talent is surely more meritorious than if he were to keep grasping for more, even when in possession of ten talents; and to reduce the calculation to Indian Money, a person who is satisfied with a lack of rupees, or a lack of information, may surely claim more praise for his moderate disposition than if he were to aim at lacks and lacks.

I am, Sir,

May 21, 1822.

AN OBSERVER.

NOTE OF THE EDITOR.

The Writer's simile of "The Pilot who weathered the Storm," being quite congenial to our own early-acquired habits and taste, we must add that a Pilot who was conducting a Vessel through a difficult navigation, would have hands stationed on the look-out, in every part of the Ship—some at the mast heads, others at the jib-boom end some in the chains, and others at the cat-heads. In his choice of these, he would be guided entirely by their character for vigilance and accuracy; and who ever first discovered a rock or shoal, or pointed out a channel by which it might be avoided, would be caressed, encouraged, and rewarded. If there was any thing wrong or entangled about the sails and rigging—if the anchor was foul when riding by it, or the cable not clear when wanted to veer out for a storm,—in short, if any thing which his own eyes might not be able to perceive was pointed out by one of the watch as faulty and requiring remedy, the Pilot deeply interested in the safety of the Ship, would applaud his vigilance, and reward him at least with thanks.

In the Vessel of the State, however, it appears to be a different thing. If one who has more vigilance than another warns the Pilot, even in the most respectful language, of any Shoal that is in sight, and humbly suggests a mode of avoiding it, he is reprimanded for his officiousness, and asked,—"What you, Sir, a mere Servant, paid and supported by the Owners of the Ship, do you pretend to insult the Pilot, first, by telling him that owing to his encouragement of a vigilant look out, he has avoided many dangers, and that the more he encourages it in every direction, the safer his course will be?—as if he could not hear, and see, and understand by himself better than if all the world were assisting him. This, Sir, is *insolence and mutiny*, and will compel the Pilot to blindfold and muzzle every man on board, that no one may presume to keep a look out, or call "All's Well" but himself;—and as to you, Sir, who are so zealous to see the Ship steered steadily, if you ever presume again to open your lips, though you should see a rock immediately under the bow, and a mere putting the helm to

starboard or to port would carry us clear of it, if you, Sir, presume to sing out, or to convey intelligence of danger, except through the regular channels, we shall TRANSMIT you to Davy Jones, by heaving you overboard for your pains; since it is better even that the Vessel of the State should founder, and like the Palace of the Queen of Lilliput, be altogether destroyed, than that she should owe her safety to any of her crew, or be indebted to any one but the Pilot himself and his six regular Leads-men, for not striking on rocks and shoals at every league of her course.

Government Securities.

To the Editor of the Calcutta Journal.

SIR, An Editorial Remark appeared in your Paper of yesterday, stating that the prices of Government Securities were generally taken from the EXCHANGE PRICE CURRENT. This document is only published weekly; if you compare the quotations in the CALCUTTA JOURNAL and EXCHANGE ADVERTISERS, on intermediate dates, say from the 9th to the 16th instant, you will find a very considerable difference. It is not fair to tax the EXCHANGE PRICE CURRENT with any mistakes that may occasionally have occurred in your Paper on this head. I beg you will explain the matter through the Journal, or some other means as early as possible, as the assertion has given rise to unpleasant remarks to, Yours's obediently,

Exchange Room, May 21, 1822.

M. MCKENZIE.

NOTE.

We are not aware of any further explanation being requisite in this case. What we stated is the fact that the Prices of Government Securities given in the JOURNAL have been from the last Price Current preceding it:—as these, however, fluctuate daily, we shall in future follow the suggestion of a Correspondent, and send a Circular to correct them daily. These insertions, like that of High Water, Births, Deaths, Passengers, &c. depend on the Printer and not the Editor, as it would be impossible without this division of labour to complete a Daily Paper.—ED.

Question of Privilege.

SIR, *To the Editor of the Calcutta Journal.*

The privilege to trade, on their own private account, is granted to, and enjoyed, as far as my information extends, by those Gentlemen in the Civil Service of the Honorable Company, who are employed as Commercial Residents. None of these, I think I may venture to say, would degrade themselves by turning *venders* of any of the *petty* commodities enumerated by your Correspondent HAN CHEERSLEY; and none of them, I feel equally assured, are engaged in the *ignoble* pursuit of measuring out a few yards of cloth, dealing out hams and cheese by the pound, or retailing spirits by the gallon. How far it may be consistent with the rules of the Service, for any members of it not comprehended under the above designation, to engage in trade, I am not prepared to say.

The privilege in question, (I speak under correction,) may be appropriated, for aught I know, by *others* in the *Commercial* line, but without *special license*, I believe; though I am not aware that in availing themselves of it, they expose themselves to any positive, or implied penalty. A penny *earned* in an honest vocation, be it what it may, is no disgrace, Sir. A deceased Potentate was said to have had such an *eye* to economy in his disbursements, that with a view to diminish the weight of his private expences, he did not disdain to *sell* the produce of his *Kitchen Garden*.

KATTER.

Marriage.

At Mhow, on the 6th instant, Corporal JAMES CORMIE, Bullock Serjeant 2d Company 1st Battalion Artillery, to REBECCA, widow of the late WILLIAM TUCKER, Bullock Serjeant of that Station.

Birth.

At Ryepore, on the 21st ultimo, the Lady of Lieutenant Colonel VANS AGNEW, C. B. of a Son.

John Bull.

To the Editor of the Calcutta Journal,

I congratulate the Editor of the BULL on his well-timed reproof of you and the LAYMAN in your JOURNAL of Monday, which he gently closes, however, by saying, "We shall make no observations on this open attack on the Established Church, and the Liturgy, but leave it entirely to the good sense of the Public."

Truly, this lenity of the worthy Editor is deserving of high commendation, and merits your especial and best thanks, seeing that no small portion of that Public to whose good sense he would have the subject, are Scots-men, and bound by the tenets of their Church to go even a little further than the LAYMAN has done, in their condemnation of the government, rites, and ceremonies of the Church of England. The Editor no doubt intended his forbearance to be as expressive as Lord Burleigh's nod, and fraught with all manner of kindness towards yourself; but if prejudice had not blinded him during the moment he was writing, he would have recollected the next, that the sentiments of the Layman are those of every member of the Presbyterian Church, a Church equally established by Law, as the "Established Church" to which he alludes,—Who ever imagined, before the Editor of JOHN BULL made the discovery, that the Established Church of England was in danger from the Established Church of Scotland?

A SON OF ST. ANDREW.

Indian Wives.

SIR, *To the Editor of the Calcutta Journal,*

With sentiments of perfect admiration at the doctrines advanced by OSTROROGH, as given to the Public in your Paper of to-day, may it be permitted to approach him respectfully with a single question.

After having attained to the command of a Corps, in which no Commissioned, or non-Commissioned, Officer shall be inumbered with a lawfully-wedded wife, does he propose to restrict them, further, from *left handed wives*? If not, it may be doubted, perhaps, whether some trifling conveniences might not still be experienced concerning "a long train of children, female servants, palkees, earings, baggage, carts, extra bearers, &c. &c. &c."

This latter kind of wives would, *unquestionably*, afford more benefits to Officers than any which they can "hope to derive from Marriage as it is usually contracted in India;" for "very fine comforters and most charming companions" they would prove!! Many Sundays have not elapsed since it was shewn to us, from the Cathedral Pulpit, how *much* there is in common, as respecting language, habits, feelings, manners, religion, &c: between Native kept mistresses and their European keepers.

Calcutta, May 23, 1822.

VANDAL.

Native Papers.

Contents of the Summochar Chundrika, No. XII.—1—Advertisement.—2—Lost, two Commercial and one Bengal Bank notes.—3—4—Advertisements.—5—Current value of Government Securities.—6—Address to correspondents.—7—The report of Mr. Canning being appointed Governor General in India, and of Mr. Harrington's death incorrect and Lord M'Gillivray's refusal to fill the situation of Governor of Bengal.—8—Construction of an iron bridge at Khidderpoor.—9—A person bit by a shark at the Chandpaul Ghaut.—10—11—Two instances of Cremation.—12—A suicide in Bohoolbazar.—13—Stolen on the night of Wednesday the 3d of Joystho two images of a certain Hindoo god and goddess with many valuable jewels they had on their bodies. 14 A robbery in the village of Bagrai near Oollah in the zillah of Nudya. 15 Another at Burdwan. 16 Agricultural society.—17—On the cause of earth-quakes.—18—Of the scarcity of salt this year. 19 Translation of a letter published in the Calcutta Journal, containing some observations on the debts contracted by the civil servants (in opposition to established regulations) after they are appointed in the Muzzissol; on some persons', who expend eight or twelve hundred rupees every month, holding situations in the Muzzissol zillah upon an allowance of 50 to 100 rupees; and on ignorant men being allowed to fill situations of high rank in the Honorable Company's service, instead of wise and well-informed persons.

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Poetic Reply.

SIR, *To the Editor of the Calcutta Journal.*

I beg you will favor me by inserting in your Paper the following Answer to Mr. BOLUS's Epistle, which appeared in your JOURNAL of the 21st instant. I am, Sir, Your obedient Servant,

ANTI-TESTY.

The Reply from Mr. Lancet, Surgeon, of Lancet-street, Lancet-Square, Calcutta, to his Friend, Mr. Bolus, Apothecary at —

I have noted, Dear Bolus, with due cogitation,
The state of your case, and the new regulation;
The — Committee will feel, I've a notion,
And rue the effects of their dangerous motion,
But when cases you know will admit of no cure,
The Patient must patiently learn to endure.
Yet truly I think your complaint, after all,
Is a symptom of weakness, to shine at a Ball,
And tell me, Dear Sir, is it decent or right,
To physic, then dance with your Patients at night?
And would it not grieve us, and give us the vapours,
To see a grave fellow like you cutting capers,
Crossing hands, changing sides, pouncing and prancing,
And all that manœuvre and bustle called Dancing?
But I think, my friend Bolus, you gave me a hint,
The Ball's not the question, there's something more in it;
Now let me advise you to conquer your passion,
And think not of mixing with people of fashion,
If follies they have, you must learn to endure 'em,
It's not in your line of profession to cure 'em,
If Balls are their choice, pray let them enjoy them,
Why, "memento mori" like go to annoy them?
Will not what you lose by your cards and your hop,
Be fully supplied by your practice and shop?
There, there no Committee shall ever control us;
We have remedies there that will serve to console us,
And then for your pique, disappointment, and trouble,
Revenge yourself amply, and physic them double.
But some recreation is needful, you'll say,
Then go to small parties and drive to the Play,
There are wonders on wonders and wonders still more,
That you wonder so much you can wonder no more,
Your station affords rare amusements enough,
Or else our Newspapers deal largely in puff.
Then out the Assembly Rooms, Races, and all,
And grieve not because you're cut out at a Ball,
And if you are moved at this new regulation,
And feel for the physical strength of the station,
If still your ambition would shine at a Ball,
For God's sake come down to our famous Town Hall,
There's more beauty, more taste, more refinement with us,
Than all your Assemblies which cause such a fuss.

Nautical Notices.

Madras, May 9, 1822.—The Honorable Company's Madras and China Ships WILLIAM FAIRLIE, Capt. Kennard Smith, and THOMAS COUTTS, Captain Chrystie, anchored in the Roads yesterday afternoon from England and the Cape of Good Hope—the former having left the Downs on the 8th of Dec. and the Cape the 21st of March—the latter left the Downs on the 4th of January and the Cape the 17th of March. These Ships bring H. M. 54th Regiment to relieve H. M. 34th.—*Passengers by the WILLIAM FAIRLIE.*—Mrs. Waters, Miss Dampier, Henry Lacon, Esq. G. T. Waters, Esq. H. Featherstone, Esq. A. Pittar, Esq. G. Holt, Esq.—Messrs. M. Wall, L. Duval, L. Pishal, A. R. Alexander, S. F. Sturt, J. R. Graham, J. C. Hawes, J. C. G. Stuart, T. Wakeman, and G. Gordon.—*By the THOMAS COUTTS.*—Mrs. Firth, Mrs. Keys and Child, Mrs. Black, Mrs. Campbell and 4 Children, Mrs. Pattoun, Mrs. Dandals, Col. Bruce, c. b. H. M. 54th Regt.; Colonel Firth, Madras Army; Captain Sanderson, Bengal Army; Capt. Harris, Madras do.; Capt. Campbell, H. M. 54th Regt.; Captains Black and Campbell, Lieut. Evanson, Lieut. Clones, Lieut. Gray, Lieut. Nugent, Lieut. Fraser, Ensign Pattoun, Adj. Dandals, Assistant Surgeon Finen; Messrs. R. A. Bannerman, and Fraser, Writers—Messrs. Edwards, Barnett, M'Leod and Gregory, Cadets—Mr. Furlong, Country Service; and Mr. Peter Rollo, Free Mariner.

Dreadful Accident.

SIR, *To the Editor of the Calcutta Journal.*

SIR, I send an Express (such as he is!) with this Note to inform you that there has been a dreadful accident at the Powder Mills at Pultah. This morning while sitting in my Bungalow at breakfast, I heard two loud reports, which did not attract much of my notice at the time. About a quarter of an hour afterwards, a messenger was sent to us to say, that there was a Fire at Pultah, about 2 miles from Barrackpore. I immediately went in a Buggy, and before I arrived there a most dreadful scene presented itself, 3 or 4 of the "preparing houses" situate in a large compound, surrounded by a wall, were blown up! in each of them there were 14 or 16 men at work, and it is conjectured that all perished. Mutilated bodies, heads, arms, and legs were strewed in every direction. One side of the compound wall fell down, and two women on the outside of it were killed and several persons wounded. It is conjectured that 60 or 70 persons have lost their lives, however the account cannot as yet be correctly ascertained. I am happy to assure you that no European had been killed; it was a dreadful sight to see the relations of the killed and wounded crying and endeavouring to find out their own. No one can tell how the Fire originated.

There were about 300 barrels of powder exploded in a crude state. It is amazingly fortunate that it has turned out no worse, for nearly 2000 barrels of Powder, the Foreman told me, were in the Buildings about 60 yards from the Fire. Excuse this hurried scrawl, but you may depend upon this account being tolerably correct.

11 o'clock, Wednesday Forenoon.

AN EYE-WITNESS.

Extracts.

Agricultural Society.—Government we understand has granted an Annual Contribution to the Agricultural Society (of which we lately published an account), of ONE THOUSAND RUPEES, and a Meeting of the Society will take place at the House of Mr. LEYCESTER, the President, in Chowringhee, to-morrow evening, the 23d May.

His Majesty's Regiments.—We understand the following changes will take place in the Quarters of His Majesty's Regiments.

As soon as the River opens His Majesty's 87th Regiment proceeds by water to Dinafore; and having remained there till November, thence goes in progress to Gazeopore, where it will be permanently stationed.

On being relieved by the 87th, the Honorable Company's European Regiment will march to Nagpore to relieve His Majesty's 24th Foot, which will move towards embarkation for Europe. In the beginning of July, His Majesty's 59th Regiment will proceed by water from Dinafore to Cawnpore, where it will be stationed.—*John Bull.*

Rangoon.—Our expected letters from Rangoon, per the EAST INDIAN, have been received. They contain much less than we expected from the interior, respecting the expected rupture between the Burmahs and the Siamese. The Government of Penang have, we understand, apprized the Burmahs, that numerous armed crafts were fitting out to intercept their coasting trade; the Burmahs had however felt the full effect of this before, and now are concerting measures which will hereafter settle every misunderstanding with the Siamese.—*Hurkaru.*

Shipping Departures.

CALCUTTA.				Destination
Date	Names of Vessels	Flags	Commanders	
May 20	Mary	British	C. Penbury	Isle of France
MADRAS.				Destination
May 8	H. M. Sch. Cochin	British	Twyan	

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